NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

VOLUME VIII.—NO. 14. NEW-YORK, THURSDAY, SEPTEMBER 2, 1847. WHOLE NUMBER 378.

PUBLISHED WEEKLY,
BY THE
AMERICAN A. S. SOCIETY.
At 142 Nassau Street, New-York.

SYDNEY HOWARD GAY, Editor.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—One Dollar per annum: Strictly in advance in all cases.

H. M. HENRY, PRINTER.

The Standard.

THE BRAZILIAN SLAVE CASE.

To the Honourable Charles P. Daly, one of the Judges of the Court of Common Pleas, in and for the City and County of New-York.

I, the undersigned, master of the Brazilian barque Lembranca, do return to the annexed writ of habeas corpus directed to me: That a negro woman called Maria, and two negro men, one called José Da Rocha, and the other José Da Costa, being the persons produced by me, were under my restraint at the time of the service of said writ; that said Maria is still under my restraint, and the aforesaid two negro men are, at present, as I have been informed, and believe, in the custody of the Sheriff of the city and county of New-York, to whose custody they were remanded by an order of the Honourable Charles P. Daly, after they were produced by me, in obedience to the said writ before said Judge.

That no other negro woman than the aforesaid Maria, was at the time of the service of said writ, or now is under my custody, power, or restraint.

And I do further return, that the authority and true cause of the restraint of said three persons, are as follows, viz: The said negro woman Maria, and the said José Da Costa, are slaves, and my property, lawfully acquired in Brazil, under the laws thereof, by me, I and the said Maria and José Da Costa being at the time, and now being, inhabitants of, and residents in Brazil, within the dominions and jurisdiction of his Majesty, the Emperor of Brazil, and his subjects. The said José Da Rocha is also a slave, the property of one Antonio José Da Rocha Perrira, of Rio Janiero, in Brazil, lawfully acquired in Brazil aforesaid, under the laws thereof, by said Perrira—the said Perrira and the said José Da Rocha, being at the time, and now being, inhabitants of, and residents in Brazil, within the dominions and jurisdiction of his Majesty, the Emperor of Brazil, and his subjects. That by the laws and institutions of the empire of Brazil, which is an independent and sovereign nation, and as such recognized by the United States of America, Slavery is recognized and permitted, and the acquisition, possession, and transfer of persons as property and slaves, is allowed, recognized, and protected by law in the same manner as other property.

That the said Maria and José Da Costa so being slaves, and my lawful property, as aforesaid, and the said José Da Rocha being a slave, and the lawful property of the said Perrira, as aforesaid, I set sail from Rio Janiero, in Brazil, as master of, and on board of the Brazilian barque Lembranca, of which I am part owner, bound to the port of New-York, and having on board the said Maria, José Da Costa, and José Da Rocha, and arrived in the said port of New-York on the 27th day of June, 1847, having on board said three slaves, with the intention of transacting such lawful business as had brought me to said port, and of immediately thereafter returning to Brazil—my stay in said port of New-York being necessarily of short duration, and in the character of a traveller. That the above named Perrira is also a part owner of the said barque Lembranca, and on the departure of said barque on the voyage aforesaid, committed to my charge, custody, and care, as his agent, the aforesaid José Da Rocha, his slave, and property, to be by me returned to him on my arrival at the port of departure, and I am now the agent of said Perrira in relation to his said slave or property.

That the said José Da Costa, and José Da Rocha were shipped on board the said barque, on the voyage aforesaid, as part of the crew of said barque, on the voyage aforesaid, and as such, I am required by the laws of Brazil to take them back to Brazil.

That the said Maria has come on the voyage aforesaid, as a servant and nurse to my wife and family, in whose service she now is.

That the said slaves were brought to this country under the firm faith and assurance that the rights of property of foreign subjects are held sacred in the United States, and protected and upheld as much as the rights of the citizens of those States of the Union where Slavery exists, and is recognized by law; and also under the solemn faith of the treaty between Brazil and the United States, which stipulates in Article 12th, as follows, viz: "Both the contracting parties promise and engage, formally, to give their special protection to the persons and property of the citizens and subjects of each other, of all classes, who may be in their territories, subject to the jurisdiction of the one or the other, transient or dwelling therein," &c.

CLEMENTE JOSE DA COSTA.

The facts on this return are hereby all admitted, except the existence of the treaty, and the law applicable to it.

J. HOPPER.

—

To the Honourable Henry P. Edwards, one of the Justices of the Supreme Court.

I, the undersigned, master of the Brazilian barque Lembranca, do respectfully return to the annexed writ of habeas corpus directed to me: That before the issuing and service of the annexed writ of habeas corpus, to wit, on the 10th day of July, instant, a writ of habeas corpus was duly allowed and issued by the Honourable Charles P. Daly, one of the Associate Judges of the Court of Common Pleas, in and for the city and county of New-York, and of the degree of Counsellor of the Supreme Court, directed to me, for the purpose, and with the object of producing before the said Judge, the persons named in the annexed writ, and a negro woman called Maria, for the purpose of inquiring into the cause of their detention or imprisonment by me. That in obedience to said writ, so issued, by Judge Daly, I produced before him the persons of the two negro men, called José Da Costa and José Da Rocha, in the annexed writ, allowed by your Honour named, and the person of the said Maria, and made the return, signed by me, contained in the annexed record of the proceedings had before said Judge Daly, upon the said writ of habeas corpus issued by him. That upon said writ, so issued, by said Judge Daly, and upon the return thereto, proceedings were duly had before the said Judge Daly, who, after mature deliberation, and after hearing the allegations and arguments of counsel on both side, decided and adjudged, on or about the 16th day of July, instant, that the said Jose Da Costa and Jose Da Rocha, were legally under my restraint, and that they should be remanded to my custody: Which said decision and judgment of said Judge Daly are still in force, unreversed, not set aside, nor made void. That in pursuance of said decision and adjudication, the persons of the said Da Costa and Da Rocha were recommitted to my custody. That the original record of said proceedings, had before said Judge Daly, is hereto annexed, and now by me produced before your Honour.

And I further return and allege, that no new state of facts has arisen, subsequent to the aforesaid decision and adjudication of the Honourable Judge Daly in relation to the said Da Costa and Da Rocha, between me and the said Da Costa and Da Rocha, but on the contrary thereof, there is at the present time a continuance of these facts, upon which the decision and adjudication aforesaid of the Honourable Judge Daly were founded. And I do respectfully insist that such proceedings and adjudication are a bar to any farther proceedings on this writ of habeas corpus hereto annexed, and allowed by your Honour, and that the matter should be adjudged as res adjudicata, and the annexed writ of habeas corpus allowed by your Honour dismissed.

But if, notwithstanding my foregoing objection, your Honour should deem it proper further to proceed under the annexed writ of habeas corpus allowed by your Honour, I had Jose Da Costa and Jose Da Rocha in the annexed writ allowed by your Honour named, under my restraint, and that in the return of that said last mentioned writ, I produced the persons before your Honour, and that they were thereupon remanded by your Honour to the custody of the Sheriff of the city and county of New-York, where they now are.

And I further return, that I now have the said Da Rocha and Da Costa under my restraint, but in the custody of the said Sheriff, under the remanding of your Honour, as aforesaid.

That the authority and true cause of such restraint are truly and correctly set forth in my return to the said writ of habeas corpus, issued by Judge Daly, and which return, signed by me, is hereto annexed, and I pray may be taken as a part of this, my present return; and further, the facts and circumstances herein before set forth.

CLEMENTE JOSE DA COSTA.

Sworn before me this 20th July, 1847.

J. W. EDMONDS.

—

In the matter of the writ of Habeas Corpus directed to Clemente José da Costa, to produce the bodies of José da Costa, and José da Rocha.

City and county of New-York, ss. José Da Costa, and José Da Rocha, in answer to the foregoing return of Clemente José Da Costa, master of the Brazilian barque Lembranca, to the writ of habeas corpus to the said master directed, requiring him to produce the bodies of these defendants, by him imprisoned, and detained, as it was said, before the Honourable John W. Edmonds, together with the time and causes of such imprisonment, and detention, being duly and severally sworn, do depose, and say—That the writ of habeas corpus in the said return referred to as having been duly allowed and issued, on the tenth day of July, instant, by the Hon. Charles P. Daly, one of the Associate Judges of the Court of Common Pleas, in and for the city and county of New-York, directed to the said master, for the purpose of producing these deponents, and a negro woman named Maria, before the said Judge, and for the purpose of inquiring into the cause of their detention and imprisonment, was allowed, and issued, without the request, assent, knowledge, or priority of these deponents, and that John Inverness, upon whose petition the said writ was allowed, was to them, at the said time, and for some time thereafter, an utter stranger.

That after the issuing of the said writ, these deponents were placed by order of the said Judge, as they are informed and believe, in a place called the Eldridge street prison, and were on several occasions taken from thence, and conveyed to the Chambers of the said Judge, as they are informed, and believe, where certain proceedings were had in reference to the said writ of habeas corpus, but what such proceedings were these deponents are ignorant, for these deponents say that they are native Africans, and were many years since kidnapped, and carried to Brazil, and have ever since been held in slavery, and that they do not speak nor understand the English language, and did not, and could not comprehend what was said and done, by, and before the said Judge Daly in the said matter, and that they had no interpreter near them during the said proceedings to interpret and explain the same. And these deponents further say that they did not, and each for himself saith that he did not employ, authorize, or empower any attorney or counsel to appear for, or represent them in the said matter, until the appointment of John Jay, Esquire, as their attorney, by a proper instrument for that purpose, as hereinafter stated. And these deponents further say that they did not, and each for himself saith, that he did not authorize any admission to be made on their behalf, or on behalf of either of them touching the averments, assertions, and declarations, contained and set forth in the return of the said master, Da Costa, to the said first writ of habeas corpus, and that they were utterly and entirely ignorant that any such admissions had been made in the said proceedings by any person acting or professing to act as counsel in their behalf, until after they had been remanded by the said Judge Daly, into the custody of the said master, and had been again brought up, and confined in the said Eldridge street prison upon the second writ of habeas corpus, when the fact of the admission having been made, which appears upon the record annexed to the return of the said master, in the words, following, to wit: "The facts in this return, are hereby admitted, except the existence of the treaty and the law applicable to it," was first communicated to these deponents by their counsel, Mr. John Jay. And these deponents say, that they do not admit the facts stated in the said return, as in said admission specified, but on the contrary, utterly and altogether deny several averments in the said return, to wit:

First. They deny that these deponents were shipped on board of the Brazilian barque, Lembranca, as part of the crew of said barque, on the voyage therein referred to, from Brazil to the port of New-York.

Secondly. They deny that as such part of the crew, the said master is required by the laws of Brazil to take these deponents back to Brazil, and they say that if any law exists in Brazil, requiring masters of vessels to return the crews thereof from a foreign port to the port of departure, such law is for the benefit of the crew who may desire so to return, and does not compel the master to return those who may wish to stay in such foreign port.

And the deponents further say, that they do not admit that any such treaty as that referred to in the said return to the writ of habeas corpus, with a particular mention of the twelfth Article, and cited in a memorandum of authorities appended to the said record as "Treaty between the United States Government and Brazil, 17th March, 1829," is now in force—for these deponents are informed, and believe, that the same having been originally entered into to continue for twelve years from the date thereof, has expired by its own limitation, and has never been renewed. And these deponents say, that the fact that the counsel by whom the admissions aforesaid were endorsed upon said return, was not authorized by these deponents to make such admissions, together with other facts relating to the said proceedings, do further appear by the affidavit of John Hopper, Esquire, hereunto appended. And these deponents further say, that they are informed, and believe, that it appears by the opinion of the said Judge Daly attached to the return of the said master, as forming a part thereof, that it was under and by virtue of the said admissions, or some of them, and especially of the admission above referred, that these deponents were shipped as a part of the crew of the vessel, that the said Judge Daly decided that these deponents should be remanded to the custody, and restraint of the said Captain.

And these deponents further say, and each for himself saith, that they did not, nor did either of them ship on board the said vessel as a part of the crew thereof—that they did not, nor did either of them ever enter into any agreement with the said Captain Da Costa, nor with any other person, to serve on board of the said vessel, nor assent to any such agreement made on their behalf by any other person or persons—that they have not at any time while on board of the said vessel, received any wages or money in return for their services, nor have they been treated by the said Captain as a part of the crew thereof. And they do further say, and each for himself saith, that he went on board of the said vessel in Brazil, against his own will and inclination, and because he was forced to do so, and that they have only remained in the said vessel for the reason that they were unable to escape therefrom.

And these deponents further shew, that while the writ of habeas corpus issued by the said Judge Daly was pending, and undecided, to wit, on the fifteenth day of July, instant, these deponents, by an instrument duly executed and acknowledged under their hands and seals, for such purpose appointed John Jay, Esquire, of the city of New-York, their sole, true, and lawful attorney for them, and in their name, place, and stead, to maintain before the Court of Common Pleas, and before any and all other Courts, in which their right to liberty should or might be called in question, their right to be discharged from the custody of the said Captain Da Costa, of the Brazilian barque Lembranca, now lying at the port of New-York, and from all other custody and restraint whatsoever.

And these deponents shew, that as they are informed, and believe, immediately thereafter, and before the decision of the said Judge Daly was pronounced in the said matter, the said John Jay appeared before the said Judge Daly, at his Chambers, and asked leave, as such attorney, to be heard on behalf of these deponents in answer to the return of the Captain to the said writ of habeas corpus, stating in support of such application, that he was the attorney of record, by whom the said writ had been issued, and that he had been detained by illness in the country—that the counsel who had appeared for these deponents during his absence, had so appeared from friendly motives, in consequence of the refusal of the said Judge to adjourn the hearing of the said case until the recovery of the said Jay, but without any authority from these deponents, and that one of the said counsel had endorsed on the return of the said Captain, an admission of certain facts which these deponents did not admit, which admission was calculated greatly to prejudice their rights, that these deponents were entitled to a fair hearing, by counsel of their own appointment, and upon proper proofs, and that it would be a denial of justice, and a gross violation of the rights of these deponents, to refuse leave of their said attorney to be heard on their behalf.

That the said Judge Daly thereupon reserved his decision upon the said motion until the next morning, (to wit: Saturday, the 17th July, instant,) and on the said Saturday, as soon as the said Judge took his seat in the Chambers of the Common Pleas, and was ready to proceed with the said cause, the said John Jay asked the said Judge if he had decided to grant the said motion, to which the said Judge replied that he denied the motion—whereupon, the said Jay, as the attorney of record by whom the said writ of habeas corpus was issued, and as attorney also for these deponents, dismissed the said writ, and all proceedings thereupon, so that there was no proceeding pending before the said Judge, nor any conflicting claims to require or justify a decision from him upon the questions involved in the return to the said writ, and affecting the life and liberty of these deponents—but that notwithstanding the said dismissal of the writ, the said Judge insisted on rendering the opinion set forth in the record attached to said return, and made an order remanding these deponents to the custody of the said Captain against which their said attorney solemnly protested as a violation of right and justice towards these deponents.

And these deponents do not admit that the said proceeding before Judge Daly is a bar to any further proceedings on this second writ of habeas corpus, or that the matter should be adjudged as *res adjudicata*, and the said second writ of habeas corpus dismissed—but they do respectfully insist that under the facts herein set forth, the relator in the said first matter being to them a stranger, and the counsel therein being by them unauthorized, and these deponents not being privy to the proceedings therein, and not being allowed a hearing by their counsel, the said matter was *res inter alios acta*, and in no way binding upon these deponents—and further, that the said decision was irregular, and inoperative to decide the question involved therein after the formal dismissal of the writ of habeas corpus.

And these deponents further say that they deny the allegation in the said return of the said Captain Da Costa, that no new state of facts has arisen subsequent to the aforesaid decision and adjudication of the Honorable Judge Daly in relation to these deponents and the said Captain Da Costa, but that on the contrary thereof there is at the present time a continuance of the same fact upon which the decision and adjudication aforesaid were founded.

And in further denial of the said allegation, these deponents say, that on Saturday last, the 17th July, instant, after the rendering of the said order as aforesaid, by the said Judge Daly, these deponents were taken on board of said barque Lembranca, by two police officers of this city, who were employed as these deponents are informed, and believe, by the Captain or Consul-General of Brazil for the said purpose, and that after they had been so taken on board, a person on board of said vessel, whom these deponents are informed, and believe, was the Consul-General of Brazil, advised the said Captain to put these deponents in irons—that the said Captain thereupon ordered the steward of the said barque to bring the irons, which he did, and the said Consul-General then directed the said two police officers to put the irons on these deponents, and the said police officers, in obedience to the said order, put handcuffs on these deponents, chaining the right hand of one of these deponents to the left hand of the other, and these deponents were then forced into a store room in the forward part of the said vessel, and there confined: And these deponents further say that after they had been so ironed and confined, and after the said police officers had removed from the said store-room, the said Captain came up to these deponents, and said to them, that he would let them alone while they were in the port of New-York, but that when he once got them to sea he would beat them until they would only be fit to be thrown overboard—that this deponent, Da Costa, would never see Rio again, and that although he, the said Captain, did not own this deponent, Da Rocha, said deponent would not fare any better.

And these deponents say that from the violence hitherto displayed towards them by the said Captain, as well at sea, as since they have been in this port, and from his recent threats, they have good reason to believe, and do believe, that their personal safety and their lives would be in danger if they should ever again come into his power.

And these deponents further say, that the writ of habeas corpus returnable before the Honourable Judge Edmonds, was sued out by their said attorney, John Jay, by virtue of the authority given to him by them, and in accordance with their wishes, and that the said proceeding is the first and only proceeding instituted by these deponents to secure their freedom.

And these deponents do severally admit the allegations contained in the return of the said Captain to the first writ of habeas corpus, and which is made part of his return to the second writ, to wit: that the authority and true cause of the restraint in which these deponents have been held by said Captain is, that these deponents were slaves in Brazil, within the dominions and jurisdiction of His Majesty, the Emperor of Brazil. And these deponents insisting that being brought on board of the said barque within the jurisdiction of the State of New-York, they have become free, and entitled to all the rights and privileges of freemen, do further say that they believe and know that it is the intention of the said Captain, unless prevented by the judicial authority of this State, to kidnap these deponents under the pretence that they are a part of his crew, and reduce them again to Slavery. And these deponents further say that they are confirmed in the said belief by the conduct of the said Captain towards these deponents since their arrival in this port, to wit: during the present month of July—for these deponents say that after their said arrival, and while the said vessel was lying at the wharf in this city, this deponent, Jose Da Costa, in the presence of this deponent Jose Da Rocha, asked the said Captain to allow him to go on shore, and that thereupon, and without other or further provocation of any kind whatsoever, the said Captain took up a stick of wood and struck this deponent Da Costa in the stomach, so that the said deponent fell upon the deck, and after the said deponent had so fallen and was lying upon the said deck, the said Captain continued to strike and bruise the said deponent with the said stick, on the face and neck, and other parts of his body, so that the said deponent was badly bruised by said beating. And these deponents further say that the said Captain did, thereupon, strike this deponent Da Rocha several times, with a rope's end, and did then confine these deponents together, in a store-room on board the said barque, for four days, and during three days of the said time, gave to these deponents no food to eat, and threatened to punish these deponents if they attempted to leave the said vessel. And these deponents further say, that they believe that the said Captain intended to conceal the fact of these deponents being on board said vessel, from the public and judicial authorities of this city, in order that he might kidnap the deponents more readily.

In presence of us,

his
JOSE DA X COSTA.
mark
his
JOSE DA X ROCHA.
mark

Before me, at the Eldridge street prison, in the city of New-York, on the 21st day of July, 1847, came the above named Jose Da Costa and Jose Da Rocha, to me known personally, and also William Ringold, residing at No. 3, Catharine Lane, in the said city, to me also personally known, and the said Ringold having been duly sworn, faithfully to interpret the aforesaid affidavit to the said Da Rocha, and Da Costa, did interpret the same to them in my presence, and the said Da Rocha and Da Costa having been by me duly examined through the said interpreter, previously sworn for such purposes, touching the obligations of an oath, and having satisfied me by their replies to my questions, that they had some knowledge of the Catholic religion, and sufficiently understood such obligations, did severally swear that the said affidavit had been prepared in accordance with information previously given by them to John Jay, Esq. their Attorney, and that the facts stated therein, as of their own knowledge, were true, and that as to such matters as were stated therein on their information and belief, that they believe them to be true.

WM. H. BUNN,
Com. of Deeds.

Selections.

ANNUAL MEETING OF THE EASTERN PENNSYLVANIA ANTI-SLAVERY SOCIETY.

We regret that we have no room for the excellent report in the Pennsylvania Freeman of the speeches made at the Norristown meeting. Want of room, however, compels us to confine ourselves to the official report of the proceedings of the meeting:

After the reading of the Annual Report, it was, on motion of E. M. Davis, Resolved, That a copy of the report be presented to the editors of the newspapers in this place, with a request that they will give it an insertion in their columns.

Remarks on the report, and on the progress of the cause, were made by Cyrus M. Burleigh, J. M. McKim, and Wm. Lloyd Garrison. Then adjourned to 2 o'clock, P. M.

Afternoon Session.—The President in the chair.

The Annual Report of the Treasurer was read.

Pennsylvania State Anti-Slavery Society in account with Sarah Pugh, Treasurer.

RECEIPTS.

Cash rec'd of Kennett Society,	$10 00
" Clarkson "	20 00
" Lundy Union Society,	2 00
" Philada Female "	2,200 00
" Columbia Co. "	3 00
" Westfield Sewing Circle,	3 00
" Legacy of Hannah Peck,	50 00
" Individual Sub. "	1,397 00
" Rent of Rooms in Office,	150 00
" Publishing Agent,	2,193 85
" Loan,	330 00
	$5,358 85

PAYMENTS.

Cash paid for Standard,	$600 00
" Freeman,	1,529 59
" Paper,	700 51
" Rent, (5 quarters)	437 50
" C. C. Burleigh,	474 65
" C. M. Burleigh,	393 28
" James Ramage,	48 13
" J. M. McKim,	733 33
" Sundries,	440 86
	$5,358 85

Philadelphia, 8th mo. 4th, 1847.

On motion the report was referred to James Mott and Benj. Bacon to audit.

The Business Committee reported the following resolutions:

1. Resolved, that a retrospect of the past year, while it compels us as a society to acknowledge our deficient zeal and liberality in the cause to which we are pledged, affords at the same time—in the abundant success which has crowned all the efforts that have been put forth—ample grounds of congratulation, and the strongest encouragement to perseverance and increased activity in our labours.

2. Resolved, That the action of the State Legislature at its last session, in declaring by a unanimous vote its hostility to Slavery and its further extension; and especially in the act which it adopted, entitled "an act to prevent kidnapping," &c. by which the six months law is abolished, and new safeguards established against kidnapping, and the use and services of our jails, jailors, sheriffs, constables, and other officers, forbidden for the recapture of fugitive slaves, we have evidence of a most cheering change in the public sentiment of the State, and an instructive proof of what may be accomplished by the means of this Society's adoption.

3. Resolved, That our increased experience, observation and reflection, confirms us in the conviction—if confirmations were needed—that the policy adopted by this society and others with which it is affiliated, viz: the repudiation of all compromises with Slavery and all union with slaveholders, and the use of moral means alone for the accomplishment of our object, is the only true and reliable plan for the abolition of Slavery.

4. Resolved, That while we are actuated by no motives of hostility to our friends of the Liberty party, and while we cherish toward them no feelings of partisan opposition, our conviction of the impolicy, futility, and incompatibility with Anti-Slavery principle of their scheme, remains unshaken, and our purpose continues to use all proper means to convince them of their error and prevent others from being drawn away by it.

5. Resolved, That while the concurrent testimony of history and reason proves the impossibility in any country of effecting a moral reform by political machinery—of promoting the cause of truth and righteousness by the erection of a political party; in this country, particularly, where the Government is inherently pro-slavery and corrupt, any effort of this kind must be peculiarly abortive and disastrous.

6. Resolved, That we cordially approve of the plan of the American Anti-Slavery Society to publish a series of tracts during the ensuing year, and that we recommend to the Executive Committee of that Society to appoint some suitable person, whose exclusive duty it shall be to prepare and attend to the publication of such tracts; and that this society pledges itself to the payment of $300 per annum for this purpose, which amount shall be returned to us in the publications issued.

On motion, Resolved, That an Assistant Secretary be appointed to make a brief report of the remarks of the speakers.

Abby Kimber was chosen to that station.

Wm. Lloyd Garrison, who was interrupted by the adjournment, then concluded his remarks.

The resolutions of the Business Committee were taken up, and debated by J. M. McKim, C. M. Burleigh, S. H. Gay, and Samuel Aeron, until the adjournment, the last two speakers incidentally leaving the question before the meeting to discuss the Anti-Slavery character of the "National Era."

On motion, adjourned to 10 o'clock to-morrow morning.

Morning Session, 8th mo. 5, 1847.—President in the chair.

The resolutions under consideration at the adjournment yesterday were called up—and, with digressions upon the character of the "National Era," debated by Wm. L. Garrison, Dr. B. Fussell, and Dr. Wm. H. Brisbane.

On motion, Sarah Coates was appointed an Assistant Secretary to aid in reporting the speeches.

The first five resolutions were laid on the table temporarily, to take up the 6th, and on motion of James Mott, the following resolution was considered with it, viz:

Resolved, That a Committee consisting of C. M. Burleigh, H. W. Gilbert, E. M. Davis, Jas. Sellers, Jr. and Isaac S. Flint, be appointed to go around the house to take up donations and pledges for the use of this Society during the ensuing year.

This resolution was advocated by Frederick Douglass, and adopted: and on motion, the Committee were authorized to solicit subscribers to the Freeman, and also to add to their number.

While the Committee were engaged in taking up contributions and pledges, addresses on the subject of Finance were made by Wm. L. Garrison and F. Douglass.

Adjourned to 2 o'clock, P. M.

Afternoon Session.—President in the chair.

The 6th resolution was then adopted.

The remaining resolutions reported by the Business Committe were read. The debate of the morning was resumed and participated in by Dr. Thos. Hobson, Frederick Douglass, Thomas Earle, Dr. Brisbane, Wm. L. Garrison, John Thomas, and J. J. G. Bias.

The Business Committee reported the following resolutions:

8. Resolved, That we plead guilty to the charge which is so frequently made, that, as the friends of the manacled slave, we are "infidel" to a religion which gives countenance and succour to a system of unrestrained criminality, violence, and lust—"infidel" to a Church which receives to its membership and fellowship, those who trade in slaves and the souls of men—"infidel" to a ministry which baptizes and sanctifies slaveholding in the name of Christ—"infidel" to a Bible as expounded by those who claim to be its heaven-directed interpreters, so as to uphold injustice and cruelty.

9. Resolved, That this charge is only the praiseworthy affirmation, that we are loyal to a religion which is true to the cause of impartial liberty, which is the religion of Christ—loyal to a Church which excludes all tyrants from its membership, which is the Church of Christ—in favour of a ministry which denounces and treats slaveholding as a sin and a crime, which is the ministry of Christ—and believers in a Bible which bears a strong and faithful testimony against the oppression of any of the human family.

These resolutions were advocated by F. Douglass, who gave way for an adjournment to ten o'clock tomorrow morning.

Morning Session—8th mo. 6th, 1847.—President in the Chair.

The consideration of resolutions 8 and 9 was resumed. F. Douglass waiving his right to the floor, they were discussed by Wm. L. Garrison and Thos. Earle, and adopted.

The Business Committee reported the following resolutions, viz:

10. Whereas, the Constitution of this State disfranchises more than fifty thousand of her citizens on account of their complexion; and whereas, these citizens are compelled to contribute their proportion to the support of a Government in which they are not allowed to participate:

Therefore, Resolved, That in the adoption of this instrument as its fundamental law, the State of Pennsylvania was guilty of an act, the injustice of which was only equalled by its pusillanimity, and the perpetration of which deserves to cover its name with infamy.

Resolved, That the highest obligation rests upon every friend of justice and freedom in the State to exert what influence he consistently can to remove from the Commonwealth the disgrace, and from the Constitution the existence of this odious provision.

Resolved, That it be recommended to the Executive Committee to prepare and circulate a memorial or petition to the Legislature of the State, asking that our coloured brethren who are otherwise duly qualified may be put in the full possession of all the rights of citizenship.

11. Resolved, That we commend to our friends in this and other States a continued and industrious use of the instrumentality which has always been so effectual in our cause—that of petitioning the State and National Legislatures for the exertion of their powers to the fullest extent for the abolition of Slavery.

12. Resolved, That the gratifying results of the Fair held under the care of a Committee of the Female Anti-Slavery Society of Philadelphia, commends that instrumentality to the support of the members of this society: and that a committee be appointed from among the friends of the cause in different neighbourhoods to coperate with the Committee of the Philadelphia Society in holding their Fair at the close of this year.

13. Resolved, That the increasing demand for free-labour products, and the supply of many articles of clothing and food now in the market, give cheering evidence that Abolitionists are despising the gain of oppression; that they are coming to see that consistency requires of them to refuse all participation in other men's sins.

Resolution No. 10 was taken up and debated by Frederick Douglass, Nathan Evans, Robert Purvis, Samuel Aaron, Thomas Earle, S. H. Gay, and J. J. G. Bias.

Then adjourned to 2 o'clock, P. M.

Afternoon Session—James Mott, Vice President, called the meeting to order.

The Committee on Nominations made the following report, which was adopted by the meeting; and the persons named were declared to be officers of the Society for the ensuing year:

President, Robert Purvis.
Vice Presidents, Lindley Coates, James Mott.
Corresponding Secretary, Mary Grew.
Recording Secretary, Haworth Wetherald.
Treasurer, Edward M. Davis.
Additional Members of the Executive Committee, Lucretia Mott, Sarah Pugh, Benjamin C. Bacon, J. Liddon Pennock, Rowland Johnson, Samuel T. Child.

Resolution No. 10 was further debated by Edward Needles and W. L. Garrison, and unanimously adopted.

Resolution No. 11 was adopted without debate.

Resolution No. 12 was advocated by Edward M. Davis, Sarah Pugh, W. L. Garrison, S. H. Gay, and Cyrus M. Burleigh, and adopted; and on motion, the committee of last year was re-appointed, and the Fair Committee of the Philadelphia Female Anti-Slavery Society was empowered to add to their number. (The names of this committee will be given in a future number of the Freeman.)

Resolution No. 13 was advocated by John Thomas, Eli Hambleton, and Thomas Hambleton, and adopted.

Resolutions No. 1, 2, 3, 4, 5 were then called up, read, and adopted without debate.

The Business Committee reported the following Resolution:

14. Resolved, That the increasing applications for money to purchase slaves, from their unjust claimants, should receive no countenance or assistance from the friends of freedom; that such aid should be shown to be misdirected benevolence—an indirect admission of the right of property in man, and an unwise appropriation of funds, which are so much needed to prepare the public mind to overthrow the outrageous system of Slavery.

This resolution was discussed by Thomas Earle, Thomas Whitson, Esther Moore, F. Douglass, E. F. Pennypacker and Wm. Lloyd Garrison, the latter of whom submitted an amendment, so as to make the resolution read as follows:

Resolved, That we submit to the consideration of the Abolitionists, whether the increasing applications for money to ransom parents or children, husbands or wives, out of slavery, if encouraged by them to any considerable extent, be not an unwise appropriation of funds, which are so much needed to prepare the public mind to overthrow the outrageous system of Slavery.

The discussion was continued by Thomas Whitson and Thomas Hambleton, and without any question being taken on the amendment, the resolution was referred to the consideration of the next annual meeting of the Society.

The following resolution, also reported by the Business Committee, was read, but there not being time to enter upon its discussion, it was not called up:

15. Resolved, That this Society renews its testimony against the present Government and Constitution of the United States as inherently tyrannical in enslaving three millions of the people, and also its declaration of "NO UNION WITH SLAVEHOLDERS," either religiously or politically.

The Finance Committee reported that they had collected in pledges and donations about $720.

The meeting then adjourned.

HAWORTH WETHERALD, *Rec. Sec.*

From the Pennsylvania Freeman.

OUTRAGE IN A QUAKER MEETING.

I wish to give a plain statement of the facts connected with an assault upon the liberty of speech and rights of conscience, which I recently experienced in the Quaker meeting in Newtown. Being in the neighbourhood on the morning of First-day, the 15th instant, I attended that meeting. As I walked toward the house I noticed a gathering in the graveyard near, and was told that it was a funeral service over the body of a young man who had been summoned from this life, while enjoying its freshness and vigour. The event turned my thoughts to the great unsolved mystery of Life.

Soon after the commencement of the meeting, one of its prominent ministers rose and delivered a discourse suggested by the solemn ceremony they had just witnessed. Some minutes after his close, I rose to speak. It was at the cost of a struggle in my own mind that I did so, for I was aware that some of the audience would look on me as an intruder, impertinently pushing myself into their assembly to disturb them. I knew that some who might have no personal objection to listen to me, would prefer that I should keep silent, lest a disturbance might be made, and I shrunk from exposing myself to these consequences; but on the other hand, I felt it duty to speak to that company of my fellow-men, the thoughts that were pressing upward in my mind, and demanding utterance. It seemed unfaithful to my conscience, and cowardly, for me to disobey so clear a conviction. I trembled with agitation, but at length I said to myself, I will do right, and trust that good will grow from it. At this resolution I became calm, and rose to my feet. I spoke of death, of the mystery around it, of the longing of the soul to look beyond its veil and fathom its depths, and of the questions that would come to the thoughtful man concerning the spirit life and its relation to this. I quoted the benediction of Jesus, "Blessed are the pure in heart, for they shall see God," as the key to the attainment of that knowledge for which the soul hungers, and then continued, They shall see the spiritual, for God is a spirit. That purity of heart which subdues sensual practices and lusts, and enables the soul to triumph over the body and hold the animal feelings all in subjection to our highest and better feelings, opens the eyes of the soul, and brings it near to the inner life.

The realities of the spiritual world are no longer shadows, or dim figures, shapeless like half-formed clouds, but stand out clearly before the purified vision. No logic, no rich and high-wrought descriptions of the spiritual world—no laboured argument to prove its existence, nor ingenious analogies drawn from outward nature will supply the place of that spiritual vision which alone discerns spiritual things, and which alone can be obtained by purity of heart. This includes a love of good and right—a forgetfulness of self, and the absence of gross and sensual practises and thoughts; that state of mind that keeps ever in view that the life of the body is transient, while the soul is immortal; that the body is but the servant of the mind, and its wants and desires are to be gratified only so far as is promotive of good to its undying tenant. This is a great attainment, and its results are proportionably blessed. Ask you how it is to be gained? I know of but one way. The price that must ever be paid for a pure spiritual vision is a pure life, a life of constant unfailing love—of devotion to right which absorbs the desire of selfish gratification—practical benevolence which regards man as a brother, and will be a helper to him in his want. This is a labour for ourselves. Inactivity will not give the desired result. We may not leave it to God, for he has left it to us, requiring that we work out our own salvation. All truth,—the light of the soul; and all love—the life of goodness, come from our Father—but he gives not partially; but as he sends his rain and sunlight so he bestows his spiritual gifts that all may receive if they have kept their spirits pure and impressible. If I blind my eyes, still the light of day is about me. If I destroy my lungs, still the pure air is here to sustain all who breathe. These gifts of love and light are given to all, yet each man receives only in proportion to his purity of life and spiritual elevation; but we may increase our ability to receive, by faithfully using what we have. We are none of us so blind that we see no truth, or that we do not perceive more than we live. We acknowledge certain great principles of justice, mercy, and love. Have we applied these principles to all the relations and duties of life? Have we lived them out in every direction so far as we see that they have application? Only thus can we cultivate that perception which shall discover new duties and new truths—only thus can we experience new progress from day to day. By so living that the record of our lives, like that of Jesus, may tell that we "went about doing good," we shall learn how to do still more good, and rise higher in the scale of being, and discern the glories of the higher world. If we would receive inspiration from the Father of Light, we must be faithful to what he sends, but it we listen not heedfully to what he speaks, or neglect the duty imposed, we must expect blindness of mind and dulness of heart. This is a sure retribution. To *have* we must *use*.

The world is full of discord, though formed for harmony. Men have blindly wandered from the paths of virtue. Hate and oppression, and sensual indulgence prevail where should be love and justice and purity;—woe and despair where should be joy and hope. It is our work to bring harmony and peace into this broad field of life—to enlighten the ignorant—to staunch the blood streams of war—to free the oppressed—to save the degraded and vicious—to lead man to love his brother and to love God. This will bring heaven down to earth. So far as this is accomplished in any heart, God and heaven dwell there, and the man is one with the Father. We need this work for our own good and as a purifying power to our own souls. Lovingly and wisely should we enter it; we must remember that it is only by love that hate can be conquered; by patience and forgiveness that wrong and revenge can be subdued; that peace will alone prevent war, and freedom conquer Slavery, eternal in the moral world is the law that like produce like, and bitter disappointment awaits the man who, forgetting this, attempts to overcome evil by evil. The experience of the world is against him, and the voice of God pronounces his action foolish and fruitless. "Overcome evil with good," is no less the dictate of love than wisdom. In vain has the world tried to fight down fighting, to drive out violence by violence, to destroy tyranny by tyranny. The evil is always repeated, though the form may be changed. Christ has given us the true philosophy. Let us adopt it and wisely work to bless man. So shall we not only do a greater good around us, but find a fuller experience of blessedness and spiritual light to ourselves.

This is the substance of my remarks, somewhat condensed, as nearly as I can remember, and I give it to prevent misrepresentation. I spoke ten or fifteen minutes without disturbance, and was heard by the mass of the audience with apparent interest and sympathy. The only interruption I experienced up to this time was a friendly request to speak louder. I believe two or three persons left the house, but with what motive I pretend not to judge. I had not finished what I wished to say, though I probably should have spoken but a few minutes longer. This I was not permitted to do, for at this point a minister in the high seat rose and told me that I had no right to speak there: that I was disturbing the meeting and violating the laws, and *commanded* me to *sit down*. His tone was sharp and angry, and his order imperative. Several others on the high seat joined him in the requirement that I should sit down—some of them in angry, bitter tones and manner, and others more calmly.

This violent opposition found no sympathy with some of the meeting, several of whom requested me to go on. The excitement in the house was very great, and for a moment the confusion and clamour of voices was such that I could hardly distinguish who spoke or what was said. This miniature tempest burst upon me unexpectedly; I was taken by surprise; for I supposed that, though they might think me wrong in speaking, or erring in sentiment, at least those elders and ministers would have enough of self-control to keep their temper, and act calmly. I quietly waited till the storm subsided a little, and then remarked that I was surprised and sorry that my remarks had caused such an exhibition of feeling—that I respected the rights of their meeting and themselves, and had neither designed nor expected to disturb its harmony, but I had spoken what I had from a sense of duty, and with no other than kind feelings toward them; that God did not limit truth to their Society, and he would send his messages by whom he would, and it was not for man to reply against him, or say why dost thou thus, to Infinite Wisdom—that Truth was none the less divine and blessed because its messenger was humble, and that it should never be called common or unclean. This produced a new outbreak of rage and opposition, more violent than the first. It would be too hard and sickening a task for my pen to picture the scene of anger and discord that succeeded, and describe those staid Quakers pale or purple with passion. One large and strong man rushed toward me, pale and trembling with excitement, with a cane in his hand, which he held up in a menacing manner. He seized my arm, and thundered out, "Sit down, you are violating the laws and disturbing the meeting. I have a right to require you to leave the house or sit down, and one of them you must do now."

I told him I should make no resistance if he should force me out, but as I had something further to say, I was not at liberty to sit down. Upon this he griped my arm more closely and pushed me hurriedly from the door and two rods perhaps into the yard—all the time denouncing me and my intrusion as "unlawful" and "unconstitutional." I replied to him that there was a power higher than all laws or constitutions, and a conviction of duty to any honest mind had *that* authority to sustain and enforce it. I judged him to be a Quaker politician, who was more familiar with his politics than his Quakerism, and was more skilled in using the weapons of the law, than the spiritual weapons of the Christian. This rough outrage evidently took the people by surprise—that men who ordinarily wear such placid countenances, could be lashed into such a madness by so slight a cause, seemed incredible, and had I not witnessed it, I should have been slow to credit it. Many persons left the house when I was expelled, though the meeting continued a short time longer.

I was told that after I was pushed out, one Friend rose and said, "Judge, not that ye be not judged," and was apparently going on with further remarks, when a minister hastily rose and broke up the meeting, and thus crushed free speech in the person of one of their own members and preachers. I will not attempt comments upon this scene of violence, for each reader can judge for himself whether the spirit of Christ or its adversary prompted such conduct. I will, however, remark to my Quaker brethren, whose violence I experienced, that though I learn that Christ charged his disciples that they should be dragged out of the synagogues, I do not remember that they were ever commanded to drag out others, even intruders. They were sent forth "as lambs among wolves," but I believe it is not the nature of the lamb to *drag out* other lambs or even wolves. I know not when Christ forbade any earnest soul to speak his thought, or when he attempted to silence even a caviller by forbidding his speech. Your action finds as little to justify it in the character and conduct of the founders of your society, as in the action and precepts of Jesus. Had you regarded a human soul and the rights of conscience as sacred as your meeting, I am confident your action would have been more manly and Christ-like.

I have thus endeavoured to give a faithful and impartial account of this proceeding. I know that being a party in it I am liable to unconsciously discolour the facts. I can only say I have stated them as they seemed to me, and if I have made any mistakes, or in the slightest degree wronged any one, I am sorry, and will cheerfully give all corrections as wide a circulation as I give these statements. I am sorry to say that the glory of Quakerism is too evidently departing from the Society, if such unchristian conduct as I have detailed does not meet with an emphatic rebuke from the body. I hope it may, for the honour of humanity, to say nothing of that meeting or the town where it occurred.

C. M. BURLEIGH.

Communications.

William Freeman.

To the Editor of the National A. S. Standard:

AUBURN, August 25, 1847.

The case of William Freeman (the murderer of the Van Nest family) is at length decided. On Saturday morning, death came, and decided the fate of him, who, for the last seventeen months, tribunals and men have been trying to decide, the former what was just and proper, the latter what would be sufficiently severe and torturing. But a summons from the Court of the last appeal has called him to answer. Judges and lawyers! a higher Court than yours has sent a messenger, and in an hour ye knew not of he was summoned from the prison-house, and who can tell the decree? It only remains for those who, enraged, have thirsted for his blood, to rage on now that the hope is lost of revenge on him, and those who have looked with anxious solicitude for the triumph of the right, to rejoice that this dark tragedy of human misery, and human woe, has thus ended, without the perpetration of another murder by the State. Thank Heaven that it is thus ended! May it no longer be remembered with fiendish hate, and talked of in the blood-curdling language of wishes for slow teasing and torturing, infinitely worse than the miserable being ever dreamed of, but with the startling thought that we, the enlightened men and women of this land, and *this community*, are really the guilty ones. What are *we* doing, to prevent there being more Freemans? And what are we *not* doing to multiply such cases? Surely we are a sinning, and sin-causing people, and can we expect to escape the judgment arising therefrom?

A post mortem examination of his body was made, and the following statement published in regard to his disease:

The undersigned being present at the examination of the brain of WILLIAM FREEMAN, coincide in the opinion that this organ presented the appearance of chronic disease: that the arachnoid membrane was somewhat thickened and congested; that the medullary portion was of an unnatural dusky colour, and in places harder than natural, as if par-boiled; that the posterior portion of the skull appeared diseased, and the dura mater at that point unnaturally adherent; and that the left temporal bone in the vicinity of the auditory nerve was carious and much diseased.

AUBURN, August 21, 1847.

A. BRIGHAM, CHARLES VAN EPS,
JOHN M'CALL, BLANCHARD FOSGATE,
LANSINGH BRIGGS, CHARLES A. HYDE,
WM. O. LUCE.

Dr. Brigham (of the Utica Asylum) has been much abused by the advocates of "immediate death," in this case, for giving testimony in favour of his insanity on his trial, and the public can now judge as to the correctness of those who, against the popular clamour of the advocates of the rights of the gallows, and the street rabble, nobly stood up in defence of this unfortunate human being.

R.

Letter from Wm. P. Powell.—The Case of Peter Poole.

FRIEND GAY:—In the Standard for August 26th, is an article copied from the (Columbia) "South Carolinian," entitled, "A Nut for Northern fanatics to crack—Peter Poole's return to Slavery."

I had hoped that the South, by this time, were better informed as to the true condition of the coloured people of the North, than to believe every lying sycophant, be he white or black, bond or free. But such, it seems, is not the case. They are scripturally *blind*, *deaf*, and *dumb*, and would sooner believe a lie, and be damned, than acknowledge the truth.

On the 19th November, 1846, Peter Poole arrived from Charleston, South Carolina, and came to the COLOURED SAILORS' HOME, under the advice of Mr. Kelsey, or some other friend, as the most suitable house for him to board. The character of this house is well known to *all* interested in the well-being and comfort of seamen. More than FOUR HUNDRED coloured seamen find a home here every year; and a more orderly, sober, and respectable class of men are not to be found in any other boarding house in the port of New-York. The truth is, the great difficulty with Peter, was not the "fear he would become as degraded as the free negroes" who boarded at this house, but that he himself was a drunkard! No common drunkard can live in *peace* in a temperance house like this, unless he reforms; and this Peter could not, or would not do. At the end of the week, he paid his bill, and went to board at a place more congenial to his habits.

As it regards employment at blacksmithing, if we may rely upon Peter's word, he told me that his friend, Mr. Kelsey, offered him work, in a shop owned by him in Brooklyn, as soon as he could discharge the man then in his employ, if Peter would wait. Whether he did or not, I do not know, as Peter left my house, as before stated.

It is said that "Peter had several hundred dollars deposited in the hands of his friend, Mr. Kelsey;" that his ultimate object in coming to this city was, to raise money to purchase his wife and child; that "he was immediately taken in hand by the Abolitionists," &c. &c.; that "Mr. Kelsey proposed to give two hundred dollars towards purchasing his wife," if the Abolitionists would do as they promised, &c. &c. Now Peter himself said he deposited SEVEN HUNDRED dollars in the hands of Mr. Kelsey, for safe keeping. If all parties tell the truth as it regards Peter's mission, then if the Abolitionists of this city were appealed to for aid, (which I do not believe, as this is the first notice we have had of such an appeal being made,) they were certainly right in refusing to aid a man to buy his wife and child held in Slavery, who had money enough to purchase their freedom before leaving South Carolina. Talk about a man with SEVEN HUNDRED dollars deposited in Wall street, appealing to citizens of New-York for funds to buy his wife and child! I believe it is all a humbug.

This Summer, Peter called to see me, and said he had been working in the country, at good wages, and steady employment; and as he was on a visit to the city for a few days, he would make my house his home. Having as many boarders as I could accommodate, I advised him to board with a respectable old lady in Leonard street. This is the last I have seen or heard of Peter Poole till the appearance of the article in question.

One word more. Will Bishop Ives, of South Carolina, who preached (during the season of Lent) in St. Philip's Church, to a coloured congregation in this city, endorse Peter Poole's statements, that the coloured people of this city and vicinity, "are a poverty stricken and roguish set;" that not only "the free negroes in the vicinity of New-York, but thousands of whites are worse off than the slaves of South Carolina"? Speak out, good Bishop! Are the congregation of St. Philip's Church "a poverty stricken and roguish set"? Are the thousands of whites you preached to in this city during your visit, "worse off than the slaves in South Carolina"?

If Peter is to be believed, then there are a dozen such "roguish" coloured congregations in this city and vicinity. Are such congregations of "free negroes" a blessing, or a curse? Judge ye!

WILLIAM P. POWELL.

New-York, August 30, 1847.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 2, 1847.

The Rev. Orville Dewey, D. D.

The recent letter of this gentleman, to the editor of the New-York Christian Inquirer, calls for animadversion on the part of the Abolitionists of the United States.

They cannot admit the correctness of his several statements, that he is as truly an Anti-Slavery man as they, and that therefore there is no ground for argument between them and himself;—nor that he is not to be called upon to clear himself from the burden of pro-slavery character under which he lies. Neither can they admit that they have misrepresented his character, or garbled his writings; nor that they are of no consequence because they are few; nor that their witness against him is not known beyond their own ranks; nor that the New Testament is not to their taste; nor that their spirit is not in harmony with the Christian Record; nor that they are like raving maniacs, bitter, full of enmity, inhumane, wrathful, violent, unjust, bloody.

"There is, surely" (might not, the Abolitionists say to Dr. Dewey?) "the broadest ground of argument, since there is the fullest possible proof, that between you and us there is a great gulf fixed, on the subject of Slavery: If you are an Anti-Slavery man we are not.—There is a moral difference too radical to be classed as a disagreement in opinion;—a difference in character.—The Abolitionists do not need to constitute themselves a court of inquiry into your motives. They see your fruits; and judge accordingly, as they are authorized to do by the New Testament, whether you are good or whether you are evil. They feel the same moral repulsion from your course, which you acknowledge as driving you from theirs. For sixteen years, strengthened by the thanks and blessings of the slaves, they have laboured unceasingly to convict this nation of sin, and convert it to righteousness, and to ameliorate the sufferings and right the wrongs of its oppressed inhabitants. You, meanwhile, lay in utter apathy, until the time when, awakened by their labours into hostility, you issued a *defence* of American morals, drew a false and odious picture of your coloured countrymen, and preached two or three sermons on Slavery and Annexation, the practical effect of which has been to comfort the advocates for the longer continuance of Slavery, and to bring their opprobrium upon the Abolitionists. For all which services you have received the merited approbation of the strong and wealthy oppressors, and the equally merited reproaches of the oppressed, whom your testimony delivers over to a living death. It is now submitted to you, whether the Abolitionist he not justified in his painful duty, when he condemns you as one weighed and found wanting: Whether the free man of colour, whom, with a parasite's pliancy you have villified, (and then called the act of subserviency an assertion of your freedom!—) must not feel compelled, as Frederick Douglass did, to call your conduct wicked:—Whether the crushed, insulted slave be not bound to bear witness against you, in the awful words of Him whose chosen representative he is, and whose professed minister you are; "I was an hungered, and ye gave me no meat:" I thirsted for light, and life, and truth, and liberty; and you declared, in the name of Christ, that it was not according to his will, as revealed in the New Testament, *immediately* to abrogate the system of Government which denied me every right, and degraded me into the brute possession of another; "I was a stranger, and ye took me not in;" alledging the consequences of your own prejudices as an impassable barrier. I was a captive, and you proclaimed no deliverance: and you reproached and vilified the Abolitionists, because they took means to make slaveholding odious, and to implant the principles that should work out my freedom in the coming years. Them that visited me with hope in the sickness of my heart,—that wept over my wrongs while they bade me bear them unresistingly, and blamed you, and men like you, because you kept fast closed my dungeon of despair,—them you call inhumane, wrathful, violent, unjust, foolish, men of blood! In that supreme hour when before Him whom you profess to preach shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, shall He not say unto you, "inasmuch as you did not the duty of humanity unto the least of these my brethren, you did it not as a Christian follower, unto me!"

So long as Christianity is true,—so long as this dispensation lasts, by which the lowest in the social scale stand the acknowledged representives of Christ,—so long, in fine, as human nature, and its distinctions of right and wrong shall endure, even so unchangeable and eternal remain the characteristics of the place in the Anti-Slavery controversy which Dr. Dewey has chosen. It is "the place of the Devil, and his angels:" and when men shudder to see it occupied by a professed follower of Him, who "came to preach deliverance to the captive, and the opening of the prison doors to the bound,"—when they see the temporary shelter of its deceitful peace sought by a professed disciple of Him who came to bring not peace, but a sword,—to divide even families (how much more governments, denominations, and parishes, in the final issue) by the edge of moral truth—to meet opprobrium, to be crucified among thieves, and to be awarded by the honourable of his time, as if his name were pestilence, ("a *pestilent* fellow.") When they see a professed minister of the Gospel

—"with patience brook
For the *rich* sinner's sake, the sin,"

and shaping his own course by that of the "respectable, and influential men," who hold fast the end of the slave's fetter, while protesting with equal strength, that they are neither advocates of Slavery, nor Abolitionists,—if, we say, any man shrink from such a sight with the painful pity of moral aversion, let him take comfort in the thought that Dr. Dewey is as free to quit that portion this very hour, as he was to assume it: and may the truth, which to the honour of human nature, there have been heretofore found men willing to undergo to the pain of telling him, be so blessed to his real honour and safety, that he shall become willing to assume the only place befitting a wise, just, honourable, Christian man,—a place by the side of the despised and rejected Abolitionists.

We have said little; yet enough to convince any but the ecclesiastical slave of political and mercantile policy, that the difference between Abolitionists and Dr. Dewey is not what he asserts it to be—a mere "difference as to the mode of coming up to this cause;"—an opinion on their part, that he "does not oppose Slavery in the right way." They absolutely deny that he opposes it at all. They absolutely affirm that he upholds it with all his effective strength. They do, as a sacred duty to him and to humanity, exactly what he says they do not do—"denounce him as a pro-slavery man:" nor are they bound by any human charities to supply good motives for the worst actions, in such a case as this. Again, in their choice of language, they do exactly what he makes them deny;—they very carefully pick and choose their words. Slavery had been sophistically called *a system*, long enough. They called it a sin—and the vilest that ever saw the sun. The slaveholder had been long enough watered by the sympathetic tears of his Northern partners in iniquity, as a sufferer. The Abolitionists stated him to be a sinner; and it is a credit to their sagacity, as well as their humanity, that they question the motives, and doubt the sincerity of men who would not attempt to destroy even a dog without taking the requisite step, of giving him an ill name; and yet who profess Anti-Slavery, while giving to the slaveholder the social sanction, and the Christian fellowship which they deny to the advocates of immediate emancipation.

In this the Abolitionists are not only philosophical, but scriptural. The slaveholder, as well as his covert Northern abettor, is in very deed "an unprincipled man." Not to deem him so, would be equally an outrage against right, and a defiance of Scripture which must draw down the deep, prophetic curse, pronounced of old against all who put sweet for bitter, darkness for light, and good for evil.

This is not the judgment of Abolitionists alone. The common proverbs, "the concentrated wisdom of nations" confirm it; and if any man object to be judged by the company he keeps, he has human nature to remodel, before he can carry his point. There can be but two parties in a land in such process of moral revolution as this land is now undergoing—the party of God, and the party of Mammon. A medium is in such a case, "hateful alike to God, and to the enemies of God." The whole career of Abolitionists shows that they esteem true moderation; but, like prudence and charity, it has its appropriate functions. It should restrain rashness, for example, but never be permitted to stifle moral indignation, cripple virtue, or silence truth. "A *moderate* Abolitionist," sounds to the ear, having even the lowest degree of moral cultivation, like a term of contempt. As a man of "*moderate* integrity, and *moderate* abilities," lies under suspicion of knavery and folly, so a "*moderate* Anti-Slavery man," is justly supposed to be the tool of the oppressor. The Abolitionist might say, with the excellent Dr. Jebb, "It is not my nature to give away to expediency, at the expense of truth. Moderation, when real, I honour: but timidity or craft under that appearance, I detest."

If Dr. Dewey still judges himself to be "an Anti-Slavery man as truly as Abolitionists," notwithstanding this very succinct exposition of the difference between him and them, it will be charitable in them to remind him at how great a cost he claims the name—for, (to use the maxim which he adopts as of modern date, though we doubt whether the poet-essayist would not assure him it was as old at least as Publius Syrus,) "the critic criticises himself."

Every sentence of Dr. Dewey's letter demands of the Abolitionists censure, reproof, judgment: but, in conclusion, a few points only shall be touched upon, which cover some instances of misapprehension, wrongful accusation, self-contradiction, and erroneous exegesis.—He says they have heretofore garbled and misrepresented him: but this letter amply establishes their every word. He thinks the abolition press unfriendly and uncourteous to himself. So little does he apprehend the purpose for which it is maintained, that he counts its fidelity and veracity for the sake of human freedom and human nature, as a personal offence against *him*. It is our fault, then, that he impedes the great functions of Liberators? Is not the Anti-Slavery press *bound* by the very necessity of its being, to bring the pro-slavery section of his denomination into discredit?

—"For this among the rest was it ordained:"

and this it will surely continue to do as it is now doing. It is not worth while, since priest as well as king *must* follow them to go before, to take any time in establishing for the Abolitionists the fact of the leadership in this *great* enterprise, which Dr. Dewey conceives to be now actually exercised by the whole people. What post, then, does he mean finally to consider us to hold? One too far forward, as he *says*, or too far behind, as he *implies*?

He learns, as the result of the labours of the Anti-Slavery press, that pious Englishmen declare that they will not listen to his pro-slavery Gospel; and then he writes a letter denying the fact of its influence! At home no matter if it does condemn him: he does not "feel bad" as long as nobody knows it. Like the footman of Sheridan's comedy, "it hurts *his* conscience to be found out." His morals are the reflection of the opinions of his public, and his public is a congregate slaveholder.—Is it, then, "a maniacal raving against the Christian Church and ministry,"—an "unchristian attack upon motives," when Abolitionists are compelled by facts to say, (in the language and the spirit of that record to the letter of which Dr. Dewey so gratuitously asserts that it injures their cause to appeal,)—"When thou sawest a thief, thou consentedst with him, and art the companion of adulterers:"—and *therefore* it is, that in *thy* circle of associates are neither slaves nor Abolitionists, but only slave-trafficking merchants, politicians, and ecclesiastics? Are *such* men competent to constitute a Christian Church and ministry? Are such "an assembly of faithful men?" We see their actions—we impeach their motives. It is certainly unparliamentary to do so, but we have yet to learn that it is unchristian; and all men capable of reading may for themselves ascertain it to be eminently scriptural.

But "the Christian religion did not propose violent changes," &c. Did it not? The charges brought against it in its early day, however, and for which its founder and his followers were ignominiously put to death, were precisely those which men now make a pretence of for awarding the name of Abolitionist "like a pestilence." If Abolitionists are destructive, disorganizers, wild, extravagant, raving, radical, ultra, and men of blood, renouncers of the Scriptures, and of the religious and political institutions of our country, (all this Dr. Dewey conveys to the world through the vehicle of his letter,) it is for the same reasons that the apostles were so called. They find things wrong, and they try to right them, saying with them of old, "*Now* is the accepted time." "Hearken unto God rather than man." Of course it is no surprise to them to be judged with the same judgment. "Lo! those that would turn the world upside down are come hither also." There was a great misapprehension in Ephesus among the makers of Diana's shrines, when Paul preached against idolatry: of course there is precisely the same among the counting-houses and pulpits of New-York, when Garrison preaches against Slavery.

"The North has ever been in favour of the abolition of Slavery." Why, then, having the numerical majority, did she not abolish it?

"Abolitionists might have been expected to have found none but friends here." So *they* thought, too, when they originated the enterprise: but they were then, for the most part, young and poor, and wholly without experience. The inveterate persecutions of the leading Statesmen and clergymen of the land, soon showed them the deep pecuniary and political springs on which the North and the South united, to build the national fabric. It soon ceased to be an enigma to them that they should be detested by those to whom their very existence was a reproach. Marvel not, Dr. Dewey, that the world hates them. They stand, as they give you the credit of having truly stated, alone against the world. It is an affecting spectacle that they present. So few as hardly to be worth the counting, they spring forth from every class and condition of society at the cry of wrong and suffering.—They stand opposed to some fourteen millions. "On the side of the oppressor is power"—the whole power of physical strength and popular opinion. They "meekly join them to the weaker side," and receive in their own bosoms the shafts aimed at the slave. Truly are they "in bonds as bound with him." For them there has been no union since their agitation of his cause. *They* have no Southern brethren, in whose more hospitable clime they may renew their failing health, or honestly provide for the necessaries of life. For them there can be no highway through the slave States. For them, no more than for the slave, do rights, and laws, and parishes, and places of honour, and profit exist. Though not like David, standing in their harness to shed blood for blood, like him they may say as they stand manful but unresisting—"the mighty are gathered against me—*not* for my transgression, nor for my sin." They have never claimed to be free from the imperfections incident to human nature in the conduct of their cause. But errors of taste, and errors of judgment, as well as crimes, they observe, are easily pardoned to slaveholders. The sins of which common sense and common feeling convict *them*, are sins against the slave. They, too, neglected him for years—they, too, have felt the temptation to deny his cause in the presence of his enemies—they, too, had needed to pray to be strengthened to stand by his friends. It is to *his* bleeding and prostrate body that they turn in their confession, and feel the holy impulse to cry in the words that consummate knowledge of the heart, has given to Mark Antony, in presence of the corse Cæsar,

"——Oh pardon me, thou bleeding piece of earth,
That I am calm and gentle with thy butchers!"—

So questionable a virtue is courtesy, when thrust forward as a substitute for courage, and so doubtful is the character of that gentleness which dares not encounter tyranny, that the Abolitionist is right to ponder well whether that he the true Christian courtesy, gentleness, and moderation, which commands the praise of the slaveholder, and is accounted a social sanction of his crime.

It is absurd in the advocates of Slavery to make the faults of Abolitionists a reason for not joining their ranks. Are slaveholders and their abettors, then, faultless?—The very stand that Abolitionists have taken will show to all coming time that they were worthier than their neighbours: and their cause being that of the just, must, consequently, needs become freer and freer from faults to the perfect day.

An impartial observer, from that distance of space which works the same mental effect as remoteness of time, is shocked at such a spectacle as Dr. Dewey presents, fighting at the head of a religious denomination, against

"—— the noble few,
That set their generous bosoms to the blast
That racks the land—the fearless, and the true."

Would not such a witness expect that he should have welcomed them with joyful and exulting tears, saying, "when your lives, and reputations, and fortunes, have been so nobly perilled, it is pleasing also to me to peril mine?"

Alas! there is neither manhood, nor heroism, nor chivalry—much less Christian sympathy, in a people that has compromised with Slavery for three generations.—How despicable to the far-off observer must seem a nation where the men who hold the lengthening chain for the oppressor at a far more distant link than Dr. Dewey, from the slaveholders, still shrink basely from the side of Abolitionists, lest they should share their losses and their reproach, saying, like Peter of old, and for the same reasons, "I know not the men." Yet Dr. Dewey is not now to be called upon to say in so many words that he is opposed to the slave system! Far different are the facts of his condition from what he apprehends. The slaves, the Abolitionists, the Christians of the world are all calling upon him for every possible righteous *word* as well as work, against the longer continuance of Slavery. The very world itself is obliged to crowd close after them as they advance, and it will not cease calling at his bidding; for even it blushes for its Doctors of Divinity, when they not only sanction the oppression, but "plead scripture for the deed." And when a few more years have travelled onward, the gentlest, calmest souls that read their history, will look carefully for men's recorded execrations against Slavery, in order to avoid pronouncing them a disgrace to their age.

One word as to Dr. Dewey's allusions to passages of Scripture. What has made him suppose Abolitionists in collision with Paul in the case of Onesimus? Evidently ignorance of the text. I send him back to you "*not now as a slave*, [*doulos*] but a *brother beloved*." The *Christian* Church is not like the American Church, a body in which one church-member can be the slave of another.

He is shocked that the Abolitionists should erect a high standard, in view of the awful words, "For with what judgment ye judge ye shall be judged." But what if this be the very rule in which they that hear the Anti-Slavery Standard rejoice? It is to them awful, indeed, but sweet, to say, "the Lord do so to me and more also," as I shall judge between the tyrant and the slave! Shall I shamefully pervert judgment, that I may not be self-condemned! No! "Let God be true, though *every* man a liar." "Blessed are they that always keep judgment." "Woe unto them that have *omitted judgment*, mercy, and faith."—M. W. C.

The Brazilian Slave Case.—Protest of John Hopper.

On our first page we have placed the returns to the writs of habeas corpus in the case of the Brazilian slaves, and the affidavit of the slaves themselves. The following protest of Mr. Hopper should have accompanied those documents if we could have got a copy in season. A perusal of the whole will, we think, make it manifest to every candid mind, that a more iniquitous decision has never been given in a slave-case in this country. The fact that Da Rocha and Da Costa were a part of the crew of the Lembranca, was made the pretext for *returning them as slaves*; for they were not, and could not be, legally members of the crew, because they were slaves, and were therefore on board the barque against their own will and consent. This is clearly evident from their own affidavit, and the manly protest of Mr. Hopper makes it no less clear that in his admission he intended merely to acknowledge that they were a part of the crew only as slaves. But putting even the worst construction upon this admission, as Judge Daly did, contrary to the intention of Mr. Hopper, yet the writ was finally withdrawn by Mr. Jay, as the only authorized counsel for the slaves, and had the intention of the Court been to administer justice, a new hearing would have been granted. The decision of Judge Edwards, that the case was *res adjudicata*, is open to all the animadversion that may be passed upon that of Judge Daly:

"City and County of New-York, ss. John Hopper, of said city, Attorney at law, being duly affirmed, deposeth and saith that on the 13th of July, instant, he was called upon by one Elias Smith, and requested to appear before his Honour Charles P. Daly, one of the Judges of the Court of Common Pleas of this city, at their chambers, at a certain hour on said day, and move for the adjournment of certain proceedings on habeas corpus in a slave case then to be brought on before said Judge, until John Jay, Esquire, the Counsel, who was unwell, could attend: This deponent then acceeded to said request, and attended before the said Judge, and moved for such adjournment, but his Honour, the Judge, would not assent to an adjournment beyond the next day, as he said he wished to go out of town, and must dispose of said case by Thursday, the 15th instant, and said case was then adjourned to the next day.

"And this deponent further saith that he was shortly afterwards, on the same day, informed that a Mr. Marsh would appear as Counsel for said slaves on the next day, if Mr. Jay should then be unable to appear, and in consequence of such information, and this deponent being occupied with other business, he did not consider it necessary to take any trouble about the investigation of their case, but as deponent had moved for the adjournment, he thought himself under some obligation to appear before said Judge, in pursuance of said adjournment, to see the matter fairly into the hands of such Counsel as might appear for said slaves; and deponent did therefore appear on said day, to which said proceedings had been adjourned, before said Judge, and found then that a return had been made to the said writ of habeas corpus, and that neither Mr. Jay nor Mr. Marsh, nor any other person appeared, to represent said slaves; this deponent therefore requested the said Judge to adjourn said proceedings, until Mr. Jay, their Counsel, could attend; but this the said Judge refused to do. Being placed in this position, entirely unprepared for the argument or examination of their case, and yet unwilling that the said slaves should not be represented upon a proceeding so deeply affecting their interests, this deponent, of his own will, and without being requested by any person to do so, and without any sign of approval or recognition on the part of the said slaves, or their advisors, informed said Judge that in the absence of Mr. Jay, he, this deponent, would appear for the said slaves. The said Judge then handed deponent the return to the said writ of habeas corpus, and informed deponent that he must plead or demur thereto immediately, as he, the said Judge, wished to dispose of the case. This deponent asked for further time to plead or demur, which his Honour refused to grant;—Deponent then read over the return hastily, and finding it a long paper, but one which admitted that the persons in whose behalf said writ was issued, were held under the pretext that they were slaves, deponent declined either to demur or plead to said return: His Honour, the Judge, then pressed upon this deponent that he must either admit or deny the facts of said return, and this deponent thinking the material issue was whether the said persons were held under the pretext of Slavery or not, and seeing that fully admitted in said return, and deponent never having read the treaty between the United States and Brazil, and being unacquainted with its provisions, and believing that the section, a copy, or extract of which was set out in said return by the respondent as that on which he relied to sustain his case, had no particular reference to, or bearing upon the question at issue, this deponent did, under such orders from said Judge admit the said return, '*Except as to the treaty therein referred to, and the law affecting said treaty.*'

"And this deponent further says, that although he considers that such admission was immaterial to the true issue in the matter, and did not impair the rights of said slaves, and deponent therefore believes that it has been unjustly said to prejudice the case, yet he deems it proper and right to state, that in the making of such admission, he was not authorized or sustained by the said slaves, nor by any one authorized to act for them, and that this deponent has never received any authority to appear for, or to act as Attorney or Counsel for, or in any way to represent the said slaves except as aforesaid.

JOHN HOPPER.

Affirmed before me this 21st day of July, 1847.
"LEWIS SILBERRAD,"
Com. of Deeds.

DEATH OF SILAS WRIGHT.—The death of this distinguished man, in an apoplectic fit, was announced in this city on Saturday last. The intelligence caused deep sorrow among his friends and political associates, and was received with regret, we believe, by the entire community. He has long been a man of acknowledged power and influence in the councils of the State and nation. He has not probably left behind him one of any party in this State of equal talent, and, excepting the unfortunate habit of intemperance, few more esteemed for his private virtues. His age was 52 years.

His death may well spread consternation in that branch of his party of which he was a leader, and will, no doubt, lead to important changes in the aspect of political affairs. Whatever hope there was that any portion of the Democratic party would take a position in favour of the Wilmot Proviso, centered in Silas Wright. That such a movement was contemplated, there can be no question. We fear that the removal of the leader makes one element of discord less in the strife of parties in the approaching election; for we rejoice in such discord as the breaking up of the peaceful reign of pro-slavery power. Had Mr. Wright lived he might have taken a prominent part in the struggle which we are yet to witness, and are indeed now witnessing, for Northern rights, and the rights of the slaves. We wish, for his own fame, as well as for the good of his country, that he could be mourned for for the political good he has done, rather than for what it was hoped he would do.

THE CRACK OF THE WHIP.—The Albany Patriot, the organ of the Liberty League, in commenting upon two recent articles of Edmund Quincy on A. A. Phelps and the League, says: "Should not the black man look confidently for deliverance to a source, where the white man, subjected to insult and injury, can manifestly go with such prospect of sympathy and assistance?" and the editor immediately adds, with ludicrous self-complacency, and evidently in utter unconsciousness that he is proving all that he has just said to be sheer cant: "We see, by a letter from Friend VAN LOON, in the last Standard, that he has been co-operating with the Old Organizationists in the Interior of this State, with whom he seems in raptures, calling them 'true yokefellows,' &c. We think he had better have been at a water-cure. It is n't always that which is sweet in the mouth that sets well in the belly. If Mr. V. L. does not find that out, it will be the first time a true man has escaped the natural consequence of taking vipers to his bosom." The "vipers" with whom Mr. Van Loon co-operated, and for his temerity in so doing, he is thus struck at by the League driver, to whip him back into the traces, are *two black* men, and one white one! How confidently must the black man look for deliverance to such a born overseer, who flourishes the lash on such small provocation, over the backs of those he deems as belonging to his gang, and abuses the "free niggers" who are impudent enough to work for themselves and their people in their own way, instead of on his plantation.

Wholesale Annexation!

Annexation of Mexico.—Party Views.—On Saturday last we called attention to an able article in the *National Era*, (abolition paper) of Washington, endorsing our views on the Mexican question. That article has been republished and adopted by the *National Whig*, of Washington. The *Whig* and the *Era* unite in favour of bringing the Mexican States into the Union at once, or as rapidly as they choose to apply. Seventeen of the Mexican States have the requisite population, for immediate admission.

Thus have two prominent parties, by their accredited organs, declared in favour of union, liberty, and good Government throughout this continent.—*Sun.*

The Liberty party organ at Washington has made a jump far beyond most of its cotemporaries, in following so quickly the lead of the New-York Sun, one of the most devoted Southern papers in this city. All that the slave-power—and it has never been accused of being backward on its own behalf—has pretended to demand, has been, that the Government should conquer for it a *piece* of Mexico; but the Era is not satisfied with anything less than the *whole* of it! The editor of that paper wastes his ink in an article of some three or four columns, to show that the true policy for this nation now to adopt, is to offer to each of the Mexican States the *privilege* of becoming a member of this Union. But his whole philosophy is summed up in as many lines, as he uses columns, by Birdofredom Sawin:

"That our Nation's bigger 'n thairn and so its rights are
bigger,
And that it's all to make 'em free that we are pullin'
trigger,
That Anglo Saxondom's idee's abreakin' 'em to pieces,
And that idee's that avery man does jest what he damn
pleases."

He grants, to-be-sure, that not precisely the right way to spread the blessings of Anglo-Saxonism has been adopted in the course pursued towards Mexico, but to attempt to arrest this nation now, in its mission Southward, the editor of the Era thinks is sheer folly. The only way is to humour Brother Jonathan in his ways; give him an ell where he asked an inch, and tell him to be a good boy with it. That he will be a good boy is, of course, self-evident. As it is idle to expect to persuade him that he has done wrong already, nothing can be plainer than if the chance to do twice as much wrong is given him, he will be sure to do right.

One or two papers, we observe, that have noticed this article in the Era, express their surprise that from such a quarter should come a proposition to annex the whole of Mexico, when every sane man in the country knows that all this Government wants of new territory is to extend Slavery; and that no new territory will be accepted on any other terms. We make no claim to a remarkable degree of foresight, but when we see a man tampering with the enemies of a cause he has hitherto espoused, we are never surprised to see him go even far beyond them in furtherance of their views. We should like to know, however, what the Northern Liberty party papers have to say to this novel proposition of the Sun, and its ally the Era. Speak out, gentlemen!

To Correspondents.

E. D. H. Tact and "*tin.*"

R. P. is unjust to us, and, we hope, to himself. In the case in question, we exercised no partiality, but on the simple principle that an accused party has always a right of defence, we permitted the letter to appear. It was enough that we stated in reply to the defence that the accusers still insisted on their charges. A discussion upon the subject would have been neither profitable nor within the province of the Standard.

Invention of the Horse-Rake.—The statement of the following fact should cure, at least, every farmer in the country who is afflicted with it, of colorphobia.—The man who runs over his fields with a horse-rake, after he knows who was its inventor, and can still believe the race to which that man belonged an inferior one, deserves to rake hay for the rest of his life with a pitchfork. This statement is made in the Albany Cultivator:

> It is well, Messrs. Editors, to preserve the memento of implements useful to the farmer, and as the farmers of America have profited largely by the advantages derived from the horse-rake, I deem it but justice to the inventor, a poor son of Africa, to treasure up its history.
>
> A *black man* who lived in Hempstead Plains, Long Island, says the Farmer's Cabinet, invented the horse-rake. He died in 1821. It was first introduced into Pennsylvania in 1812. The first one was destroyed by a malicious person, who feared its innovating effects on the price of labour. It is now becoming universal, and many a patent instrument is to be found, while the inventor is forgotten. It saves at least one-half of the expense in gathering the hay.

Mob at Harrisburg.—The cowardly attack upon Garrison and Douglass is, we find by our exchanges, a subject of indignant animadversion almost universally.—Those city papers which are either too pro-slavery, or too timid to admit the name of an Anti-Slavery paper into their columns, and yet too honourable to give the story without the proper credit, say nothing of the matter. Some of the Liberty party papers are also careful not to mention it. The Era is the only paper in which we have seen the account with an acknowledgment of the source whence it was taken.

☞ We do not know what measures Mr. Garrison would have counselled the taking of. He discards (so we learn from his words quoted in an editorial in the Patriot, by another hand, last week) the resort to penal law.

The Albany Patriot makes the above comment upon the Harrisburg mob. Is it one of the principles of the new Liberty League, that mob-law is good enough for the man who presumes to indulge in heterodox notions on the use of physical force? Is it evidently the merciful doctrine of the Patriot, at least so far as Garrison is concerned.

Another Gone.—A Mr. Thayer, hitherto the editor of the Hampshire Herald, (Liberty party,) has retired from that paper, and announces that for the future he shall act "independent of all parties."

A Sign.—We noticed in the Boston Courier of one day last week a capital article on the late letter of Dr. Dewey. From its terse and nervous style, as well as from the initial attached to it, we presume it to be from the pen of Mr. Edmund Jackson, of Boston. It is equally creditable to the article itself, and significant as a sign of the times, that it was posted on the Bulletin Board of the Sun, as, of course, choice reading for the passers-by.

☞ The address of C. L. Remond is, for the present, Farmington, New-York, instead of Salem, Massachusetts. The publishers of the Pennsylvania Freeman, Anti-Slavery Bugle, and National Era, are requested to send their papers accordingly.

The Nut Cracked.—Our friend Wm. P. Powell, in his letter in another column, has effectually cracked the "nut" of the (Columbia) South Carolinian. The character of Mr. Powell is a sufficient guaranty for the correctness of his statement. Peter Poole's story is obtaining wide currency through the press. Will the papers which have published that, notice the letter of Mr. Powell? If there are any people at the North who believe that Slavery is better than freedom—and we are constrained to believe that there are a great many such—it is well they should know the character of those who prefer the life of a slave, in the hope of an idle one, to that of an industrious freeman at the North.

Roswell Goss.—The death of this estimable man is announced in the appropriate place. His disease was consumption. To very many of our readers he was well known, and deservedly held in high esteem. From the earliest days of the Anti-Slavery cause he has been a devoted and self-denying Abolitionist. He was, years ago, when a resident of Boston, a member of the Board of the Massachusetts Society, when to occupy such a position was certain to bring with it a great degree of popular odium. And in 1842, when a mob was threatened in this city, at the time of the annual meeting, he generously threw open his house to Abolitionists, not hesitating, for a moment, to risk his property, and his reputation, on which his subsistence depended, for the cause's sake.

The Carlisle Riot.—The trial of Professor M'Clintock, and thirty-five other persons, (coloured) charged with riot for the purpose of rescuing fugitive slaves, commenced at Carlisle on Wednesday of last week. The result has not yet reached us.

Samuel Young, who left this city some weeks since for Canada, is informed that his wife is dangerously ill, and is anxious for his return. Nothing has been heard from him for some time, and his address is not known.

A Credit to his "Raising."—One Peyton Hays, a coloured man, and formerly a slave-driver in Tennessee, was examined on Friday last before Justice Downing, for tying up his wife, and whipping her on her bare back with a rope. He had provided brine and molasses, the plantation panacea in all cases of "moderate correction," to remove any slight ill effects she might feel from the punishment. At the request of his wife, sentence was suspended.

Wanted.—No. 52. Vol. iv. and No. 48, volume vii.

Notes on New Books.

American Phrenological Journal.—The number for September contains a portrait of Elihu Burritt, with his phrenological character. It seems to us to be a striking illustration of the truth of the science. The Journal contains the usual amount of interesting and valuable information, not only upon the subject to which it is devoted, but upon others also of equal interest.

The Union Magazine for September contains, beside several good articles by the editor, Mrs. Kirkland, her racy paragraphs upon things in general, and book-notices, an excellent temperance tale by a new contributor, a sketch by Miss Sedgwick, poetry by Miss Gould, and both prose and poetry by other writers. The Justice's Court, and the Doctor, are well executed engravings; the former would be a story by itself, even without the happy illustration of the editor, by which it is accompanied. Published by Israel Post, 140 Nassau street.

Blackwood for August.—A review of the "History of the captivity of Napoleon at St. Helena, by General Montholon," is an article full of interest, and of great value to those who have not seen, or may not see the original work. Another letter on the Truths contained in Popular Superstitions, is a clear, and perhaps philosophical account of the phenomena of mesmerism, and the effect of the vapour of ether in relieving pain. It, at any rate, does justice to Dr. C. T. Jackson, of Boston, in giving to him the credit of the discovery, that such was the effect of the vapour of ether; though it does not state that the notion with Dr. Jackson was the result of experiment, and not merely a happy thought. Reviews of Grote's History of Greece; of a new edition of Reed and the Philosophy of Common Sense, and two or three good stories, fill up the rest of the number.

The Complete Angler; or, the Contemplative Man's Recreation. With bibliographical preface and copious notes by the American Editor. New-York: Wiley & Putnam.

It is very remarkable that so famous a work as Walton's Complete Angler, which authors so frequently quote from, and scholars profess to love, should never before have been published in this country. Yet this, we believe, is the first American edition of an English classic that is probably as well known by reputation as the Pilgrim's Progress, or Robinson Crusoe. We are inclined to think, however, that Walton, like Milton, has been more talked about than read. But is is certain that one man has read him with the sincerest admiration, viz: his American editor, whose notes and preface discover an extant of curious halieutical learning, than we hardly believed any inhabitant of this busy nation possessed.—The American editor has not given his name, but we believe that it is no secret that he is the Rev. Dr. Bethune, of Philadelphia, who is probably the most accomplished fisherman that has preached the Gospel since the days of St. Peter. The book is published very handsomely, with a *facsimile* title page of the original edition, and a great number of beautiful wood-cut illustrations.—B.

Letter from Frederick Douglass.

NO. II.

Reception at the West—Impression produced by Mr. Garrison—The reputation that had preceded him—Meetings at Pittsburg—Churches closed against them—A dinner lost, in imitation of the Evangelical Alliance—Meeting at New Brighton—Trip to Youngstown—Allowed to dine in a canal boat—Gem of an Inn-keeper—Meeting in the open air—threats of prosecution and the consequence.

Austinburgh, (Ohio) August 20, 1847.

My Dear Friend—I can send you but the barest outline of our Western tour thus far. Friend Garrison and myself, are moving from place to place, with such rapidity, and the places of meeting are at such "magnificent distances" from each other, that we have little or no time left us to report progress. To make our tour useful, we are compelled to devote ourselves unreservedly to the work of enlisting by private, as well as public effort, the hearts of those with whom we are brought in contact. Our private society is sought for with as much honestness and avidity, as are our public addresses. Mr. Garrison is the honoured centre of every circle into whose midst we are brought. His conversational powers are inexhaustible; he seems as fresh at midnight as at mid-day. Our friends eagerly flock around to hear his words of strength and cheer, while our enemies as eagerly draw around to catch him in his words. The former go away delighted with the man, while the latter skulk away, disappointed and chagrined, that they have found so little at which to be offended. Mr. Garrison's visit must do much to disabuse the public mind in this region, and to produce a mighty reaction in favour of radical Eastern Abolitionism. The Liberty party, and pro-slavery papers, have overshot themselves in regard to him.—They have so maligned, and slandered him, and have so distorted, perverted, and misrepresented his views, that they have created the most intense curiosity among the people to see and hear him, and having associated his person with the representations of his mind, that his bare presence, without the utterance of a word, is all sufficient to create an impression most favourable to him, and at once to dispel the dread, and gloomy apprehensions created concerning him. When he opens his mouth, and pours forth his truthful voice, the dark and foul spirit of slander falls before him, like Dagon before the ark.—People come expecting to see a fierce, proud, ambitious, and bitter looking man, a gloomy spirit, altogether dissatisfied with himself, and all the world around him; a stranger to peace, a man of war, if not of blood; completely wrapped up within the narrow limits of a single idea, perfectly above everything interesting to other men, an infidel, atheist, and madman, rejoicing over the triumphs of evil, and inflexibly bent upon the destruction of everything good. Such is the man which the pious, and pro-slavery papers of our land have taught the honest "Buckeyes" to look for in the person of William Lloyd Garrison, and in seeing him, they readily perceive how great has been the deception practiced upon them, and very naturally many of them are filled with indignation, and loathing, for their mean and dastardly deceivers. Thus the cause goes gloriously on, and thus is the wisdom of the crafty confounded, and the counsels of the ungodly brought to naught. Good is thus brought out of evil, and the wrath of man made to praise God.

On Wednesday, and Thursday, 11th and 12th August, we held five very interesting meetings in Pittsburg. The day meetings were held in the open air, and were very well attended. The evening meetings were held in Temperance Hall, a large room, but by no means sufficient to hold the numbers that pressed to hear.—The door-ways, and windows, and yard of the Hall, were crowded, while many were compelled to leave, without gaining admission to these. Hundreds remained on the outside of the building from an early hour till eleven o'clock at night. What a commentary on the religion of Pittsburg it is, that every church in the place was closed against us. All were too holy in which to plead the cause of our own common humanity. The great Christian cause of the age, like early Christianity itself, is too much despised by the world, to be admitted into the house of God. When saving men in our land, shall have become as popular as killing men now is in Mexico, we shall not only have churches open to our use, but, perhaps, be voted into religious societies as honorary members. In that day, the philanthropic Garrison may possibly be regarded as religious as the pious man-butcher, Zachary Taylor.

On Friday morning, 13th, we took the steamboat Beaver, from Pittsburg to New Brighton—the home of our kind friend, Milo A. Townsend, and our Anti-Slavery poetess, Grace Greenwood. A number of our friends accompanied us from Pittsburg to that place, a goodly number of whom were coloured persons. It is usual to dine on this boat between Pittsburg and Beaver, but on this occasion, strange to tell, no dinner was furnished, for the very American reason, that a goodly number of persons on board were coloured, and it was deemed probable that some of them might presume to dine, and would thus give offence to the white skinned aristocracy. So like the American delegates to the Evangelical Alliance, we concluded to preserve the peace by "going without our dinners."

We held two meetings at New Brighton, afternoon and evening, and here, too, the churches were closed against us, and we were compelled to take an upper room in a flour store. Thus making good the proposition, that humanity is received more cordially in the street than in the church. Our meetings at New Brighton were the last we held in Pennsylvania.

On Saturday, 14th instant, we took a boat on the Beaver and Warren Canal for Youngstown, Ohio, where Messrs. Foster and Walker were advertised to hold a meeting on the 14th, and 15th. On this boat, we received very kind and polite attention, and were allowed to take our meals with the other passengers. The trip from New Brighton to Youngstown, is exceedingly pleasant at this season of the year. The scenery on parts of the Beaver, is quite equal in beauty, if not in grandeur, to the Hudson. The hills on either side are lofty, precipitous, and covered with tall and finely proportioned trees. Verdant fields occasionally intersect the lofty and cragged hills, and form a beautiful variety of scene; now gratifying the eye, and at once leading it on to the discovery of new, and still more interesting points of beauty.

We reached Youngstown on Sunday morning, 15th instant, and were hospitably received by Mr. Andrews, the gentlemanly proprietor of the Youngstown Hotel. This gentleman kindly entertained us free of charge. The meetings in this place, like those held elsewhere on our Western tour, were held in the open air. Seats were arranged, and a platform erected in a beautiful grove, near the village. A good deacon of one of the churches whose doors were shut against us in this place, threatened us with prosecution, if we dared to arrange any seats on the ground during the Sabbath day. The threat, however, had no other effect than to summon a number of friends to the grove early in the morning, to arrange as many seats as might be necessary to accommodate the multitude. The meeting was large and spirited. The churches were all nearly vacated, and a large portion of their congregations came to worship in God's great temple, and to show their love for the All Good by doing good to His children.

Yours, sincerely,

FREDERICK DOUGLASS.

This Week's Paper.

Fourth Page.—*Poetry:* The Happiest Time. *Miscellany:* Toussaint (continued); What the Hutchinsons are Doing; Communism in France; Gleanings from Foreign Papers.

First Page.—*Standard:* Brazilian Slave-Case. *Selections:* Annual Meeting of the Eastern Pennsylvania Anti-Slavery Society; Outrage in a Quaker Meeting.

Second Page.—*Communications:* William Freeman; Letter from William P. Powell—The Case of Peter Poole.

Died.

In this city, on Monday afternoon, 30th ultimo, after a short and severe illness, James A. Washington, M. D.

At New Hamburgh, Duchess county, on the 24th inst. of consumption, Roswell Goss, the founder, and for several years the landlord of the "Graham House," in this city, aged 38 years.

In Whately, Massachusetts, July 29, Mr. Graves Crafts, aged 88 years. He served in the war of the Revolution, and was a pensioner. He was at West Point at the execution of Major Andre, and stood sentinel over him the night before his death.

At Lyndon, (Vt.) 17th ultimo, Hon. Nicholas Baylies, aged 75.

In Roxbury, (Mass.) 23d ultimo, John Stone, only son of Jacob H. and Julia Hathorne, 17 months.

In Washington, (N. C.) on the 12th ultimo, Mrs. Ann Cambreleng, in the 80th year of her age, mother of the Hon. C. C. Cambreleng, and S. Cambreleng, Esqs. of New-York.

In Woodstock, (Conn.) August 19, Hon. Ebenezer Stoddard, aged 62. Mr. S. was a member of Congress from Connecticut in 1822, and Lieutenant Governor of that State for four years ending in 1837.

In Belfast, (Me.) Rev. M. A. H. Niles, aged 41. He was installed over the Unitarian Society in Belfast only six days before his death.

In Peacham, (Vt.) on the 14th ultimo, General John Mattocks, aged 70—late Governor of that State.

GENERAL INTELLIGENCE.

Foreign.

Ten Days Later from Europe.—Arrival of the Steamer Guadalquiver.

The steamer Guadalquiver, Captain Hosken, arrived here on Sunday morning last.

She left Liverpool on Saturday, the 14th ultimo, and has thus made her passage in 14 days 12 hours.

The most important item of news is that of another monetary panic in England. Many heavy failures have occurred.

The following table, which we copy from the Tribune, exhibits the comparative prices of Bread-stuffs at Liverpool by the last three steamers:

	Per Guadalquiver, August 13.
United States Wheat, per 70 lb.	2 04 a 2 16
United States Flour, per bbl.	6 24 a 6 48
Indian Corn, per qr.	6 24 a 7 20
Indian Meal, per bbl.	3 56 a 0 00
	Per Cambria, August 4.
United States Wheat, per 70 lb.	$1 92 a 2 20
United States Flour per bbl.	6 48 a 6 60
Indian Corn, per qr.	6 24 a 7 20
Indian Meal, per bbl.	3 36
	Per Hibernia, July 19.
United States Wheat, per 70 lb.	2 24 a 2 44
United States Flour, per bbl.	8 16 a 8 40
Indian Corn, per qr.	9 60 a 0 00
Indian Meal, per bbl.	4 56 a 4 68

Parliament has been prorogued to the 12th of October.

The remains of O'Connell had arrived at Dublin, and were received with great pomp. An oration was pronounced on them by Dr. Miley. Wilmer's Times says:

> The funeral took place on Thursday. Everything wore the appearance of mourning. Not alone in the line of procession, but through the city generally the shops were closed. The bells of the different churches tolled a knell to the memory of the illustrious dead, which were the only sounds that broke on the solemn stillness. The funeral procession was headed by the City Marshal, followed by fifty of the Dublin trades, O'Connell's triumphal car in mourning, several religious societies, the Christian Brothers, the clergy, physicians, Secretary and chaplain, the coffin, the chief mourner, members of the O'Connell family in mourning coaches, drawn by four horses, each horse led by a mute, the members of the Cemetery Committee with sashes, and in mourning coaches, O'Connell's coach, blinds up, the Lord Mayor in his state coach, the archbishops, bishops and clergy in carriages, the judges and members of the bar, members of the House of Commons, High Sheriff of the city of Dublin, the under Secretary, the Solicitor General, Aldermen and Town Councillors of the city of Dublin, a deputation from the Repealers of Liverpool, headed by Mr. James Livingston, the Mayor, Aldermen, and Town Councillors of Limerick, Waterford, and other Corporations, the Total Abstinence Societies, and the citizens of Dublin, arranged in wards. The procession passed through Sackville street, College-green, along to Merrion square, passed by the house of the Liberator, then returned by the Castle, along the quays, to the cemetery at Glasnevin. The vault is erected in the beautiful circular plot in the Cemetery, known as the "O'Connell circle."
>
> The ceremony performed in the vault comprised the *Benedictus*, and the *Miserere mei Deus*. These were chanted by the bishops in the interior of the vault, and responded to by the other members of the Roman Catholic Church who stood upon the steps outside. The ceremony having concluded at six o'clock, the crowds dispersed.
>
> We understand that it has not yet been decided whether the remains of Mr. O'Connell shall continue in Glasnevin Cemetery, or be removed to Derrynane, and that it is intended to erect a permanent and appropriate monument to his memory, the design of which has not yet been arranged.

Death of Dr. Combe.—Dr. Andrew Combe, brother of George Combe, and well known as a popular medical author, died in the neighbourhood of Edinburgh on Monday last. For several years the continuance of Dr. Combe's life has been almost miraculous. His complaint was in the lungs, the consumption of which indeed such extreme delicacy of frame that nothing but the most unremitting scientific treatment kept him alive.

The Great Britain.—Mr. Bremner's ingenious contrivance for raising this immense and ponderous structure, has been fully successful, and it appears that if he had been sent for by Captain Claxton a few weeks earlier, she would, in all probability, have been by this time afloat.

SWITZERLAND.

A letter from Berne of the 6th, in the *Constitutionnel* says:

> The President of the Diet announced in the sitting of to-day, that the report and the propositions of the committee of seven would be placed on the orders of the day for the next sitting, which will not take place before Monday, the 9th. The propositions are as follows:—"The Federal Diet, seeing the communications made by the Federal Directory under date the 30th July, and the 2d and 5th of August in the present year, relative to the preparations for war in different Cantons, as well as to the seizure of arms and ammunition in the Canton of Tessino, after having heard the report and propositions of the committee nominated the 30th July; considering 1st,—That by decree of 20th July last, the Diet declared the separate league of the seven Cantons of Lucerne, Uri, Schwyz, Unterwald, Zug, Fribourg, and Valais, contrary to the Pact, and therefore dissolved, in reserving to itself the ulterior measures which circumstances may render necessary; 2d, That the incessant military preparations which are being made in these Cantons, simultaneously, the distribution of arms and ammunition, the establishment of fortifications on different points of the frontier of the said States, and the continual deliveries of considerable quantities of foreign arms and ammunition, joined to the protests of the seven Cantons against the decree of the Diet of the 20th July last, and to the proclamations addressed to the people in some of them, leave no doubt as to the object of those preparations; 3d. That these acts are in a high degree of a nature to excite the people, to augment the irritation, and thereby compromise public tranquillity, which it is the duty of the Diet to maintain: Decrees—Art. 1. The seven Cantons mentioned above are seriously warned that they must abstain everything which can disturb public tranquillity, and especially cause all military and extraordinary preparations to cease. 2. The Government of Tessino is charged to retain provisionally, the arms and ammunition mentioned in its report of the 26th July last, until the ulterior disposition of the Diet shall be made known. 3. The confederated States ought also to retain all arms and ammunitions destined to the Cantons of the separate league, and give immediate information thereof to the French Directory. The Federal Directory is immediately charged to communicate the present decree to all the Cantons, in order that they may conform thereto."

It is stated that the draft of the above propositions was unanimously approved by the members of the committee.

General Items.

A Fool at the Falls.—On Wednesday, a little excitement was created at the Cataract House, Niagara Falls, in which a young Southerner acted the ninny. On entering the dining room he was about seating himself at the breakfast table, with his ladies, in chairs reserved for others. The waiter very politely informed him that such was the fact, and offered him another place, when the Southerner drew his knife with the intention of stabbing the waiter! After a few minutes of disturbance, the young blood paid his bill, and notwithstanding the rain was pouring down in torrents, left with his ladies for another house.—*Rochester Democrat.*

It is stated that the women at Monterey are in the practice of selling their daughters to the soldiers. Two beautiful girls, one 18 and the other 16, were recently sold, one for $64, the other for $66.

Dr. Gibbons, of Philadelphia, while delivering a Temperance Lecture a few days since from the portico of the Washington Hotel in Chester, (Pa.) was pelted with rotten eggs.

Peter G. Stuyvesant, whose death was announced last week, has left the following legacies:

American Bible Society,	$5,000
American Tract Society,	1,000
Institution for the Blind,	3,000
Protestant Half Orphan Asylum,	5,000

The wrong man hung.—A young printer named Boyington, who served his time in the office of the New-Haven Palladium, was hung a few years since in Alabama, upon a charge of having murdered a companion, with whom he was travelling. He protested his innocence to the last; but without avail. Recently the landlord, in whose house the murder was committed, confessed the crime on his death-bed! Boyington was a young man of fine talents and prepossessing appearance, whose guilt was deemed conclusive only from the fact that he was the last person seen with the murdered man.—*Alb. Eve. Journal.*

Silas Wright.—The biography of this distinguished Statesman is thus summed up by the Albany Atlas:

> "Mr. Wright was born in the town of Amherst, Mass. on the 24th day of May, 1795. The subsequent year his father and family removed to Vermont. In 1812 he graduated at Middlebury College, in that State, and in the Fall of that year removed to this State, to commence the study of the law at Sandy Hill. In the Fall of 1823 he was elected to the State Senate from St. Lawrence County. In 1826 he was elected to Congress. In 1829 he was chosen State Controller, to which office he was re-elected in 1837, for the term of six years. In 1843 he was again re-elected, and in 1844 was called from the Senate to take the post of Governor, on which he entered on the 1st of January, 1845, and from which he retired on the 1st of January, 1847. He died aged 52 years."

Mr. Bruce's Address.—The Richmond papers are publishing an address recently delivered by Mr. James C. Bruce of Halifax, before the Agricultural Club of the counties of Mecklenburg, in Virginia, and Granville, in North Carolina.

> In one respect, (says the *Richmond Times*,) this address is a very remarkable production, and one which cannot fail to make a strong impression upon the public mind. Mr. Bruce openly declares his conviction of the unprofitableness of slave labour, as at present employed in Virginia, and North Carolina, and earnestly advises that the policy should be speedily adopted of sending the slaves in large numbers to the more Southern States. Mr. Bruce is well known, not only as a gentleman of great practical intelligence, but is himself a large slaveholder, who has had much experience in the matter of which he speaks. We know, too, that he has not contended himself with examining the subject only on one side. He has travelled in the South with a view to the acquirement of accurate information, and all who know him will have confidence that the results of his observation are highly worthy of reliance. Without assenting to his arguments in all their extent, we must say that his conclusions are such as must, at some early day, be forced upon the minds of all the planters and farmers of our State.

Ten Thousand Volunteers ordered out.—We learn that the Government has finally determined upon making a requisition for ten thousand more volunteers, under the original law authorizing the raising of fifty thousand men. We are led to believe that the requisition is made principally upon the Western States. We may expect that the call for the additional volunteers will reach us through the papers in a day or two. The design of the Government is to have thirty thousand men under Gen. Scott's orderd by the end of September. The sooner the better.—*N. O. Pic, 20th.*

The Charleston Mercury calls Mr. Benton "a paltry slaveholder," which means, says the Chicago Tribune, that he does not own enough slaves to make him respectable.

Escape of Slaves.—We learn that thirteen slaves, the property of Mr. Newton Bowley, of this place, escaped from his premises on Saturday night last, and although prompt measures were taken for their recovery, but two of the number have yet been recaptured. On the same night we understand that Mr. Fayette Washington, who resides near Stephenson's Depot, lost two slaves and seven horses, and there is no doubt that the whole party are now together, under whip and spur, for the State of Pennsylvania.—[Winchester Virginian.

ACKNOWLEDGMENTS.

For Standard,—from July 31st, to Aug. 26th, 1847.

Nathan Woodworth, Mineral Point, Wis.	$1 00	
David C. Orvis, Massena, N. Y.	1 00	
Aaron Shew, Watertown, "	1 00	
Solomon Pendergast, New Market, N. H.	1 00	
Mrs. P. Wigain, "	1 00	
Isaac Post, Rochester, N. Y.	1 00	
Henry Bush, "	1 00	
Harriet Sanford, "	1 00	
Andrew B. Slater, Gilberts Mills, N. Y.	1 00	
Wm. C. Bloss, Rochester, "	13	
John Lundy, Sycamore, O.	1 00	
Asa Fairbanks, Providence, R. I.	1 00	
W. S. Wininger, South Butler N. Y.	1 00	
James D. Button, Port Byron,	1 00	
Nathan Marble, "	1 00	
Stephen Sarles, "	1 00	
Wm. S. Dell, Waterloo N. Y.	1 00	
Stephen Shear, "	1 00	
Henry Bonnel, "	1 00	
Wm. Shotwell, "	1 00	
Asa Palmer, "	1 00	
Chas. Bonnell, "	1 00	
Azaliah Schooley, "	1 00	
Webster Laing, "	1 00	
Abram Vail, "	1 00	
Saml. Camfeld, "	1 00	
Isaac Mosher, "	1 00	
Thomas M'Clintock, "	1 00	
Richard P. Hunt, "	1 00	
Israel Lisk, "	1 00	
Elias J. Doty, Macedon, N. Y.	2 00	
Wm. Gatchell, Manchester,	1 00	
Lewis Burtis, Rochester,	1 00	
Thos. Ingersoll, South, Butler,	1 00	
W. A. Halsey, Port Byron,	1 00	
Hannah Bonnel, Marengo,	1 00	
Chas. Van Loon, Pokeepsie,	1 00	
Samuel Phillips, Seneca Falls,	1 00	
John Tweedy, Pleasant Valley	1 00	
Zenas Rhodes, New Marlboro, Mass.	1 00	
W. T. Bowie, Pittsfield,	1 00	
Wm. Cisco, Springfield, Mass.	2 00	
Mrs. H. Green, Sinclairsville, N. Y.	1 00	
George Smith, Marlborough, N. H.	1 00	
Thos. Cole, Fairfield And L. F. N. Y.	3 00	
Rebecca Robinson, Bernadotte Ill.	1 00	
S. G. Gilmore, Taunton Mass.	2 00	
J. Baxter, Boston,	1 00	
Geo. M. Rice,	1 00	
Mrs. J. M. Robbins,	1 00	
T. Baker, Somerset, N. Y.	1 00	
Phillip Pearle, Hampton Ct.	1 00	
J. C. Jackson,	1 00	
Joh. Angell, Canterbury,	1 00	
Sarah Harris, Fall River, Mass.	1 00	
D. Gregg, Dedham,	2 00	
Alpheus Weller, Skaneateles N. Y.	1 00	
M. Gifford, New Bedford Mass.	1 00	
L. H. Kingsbury, Dedham,	1 00	
Bull & Fay, Upton,	1 00	
H. Carpenter,	1 00	
T. B. Freeman, Ann Arbor, Mich.	1 00	
D. Irish, Quaker Hill, N. Y.	1 00	
Susan T. Bigelow, S. Natick, Mass.	1 00	
Jesse Wright, Richmond Pa.	1 00	
J. L. Robinson, St. Johnsville, N. Y.	1 00	
John Dysslin, Newville.	1 00	
Smith Gray, Walpole, Mass.	1 00	
Geo. Booth, Boston,	1 00	
Warren Low, Essex,	1 00	
Rev. C. Pierce, W. Newton,	1 00	
Rev. W. O. Moseley, South Scituate Mass.	1 00	
Anson Robbins, "	1 00	
Mrs. E. M. Caldwell, Saco. Me.	1 00	
Fem. A. S. Society, Concord, Mass.	2 00	
Abby Prescott, "	1 00	
E. L. Platt, Bath, N. Y.	1 00	
M. Schermerhorn, Canandaigua, N. Y.	1 00	
Jeremiah Haskell, "	50	
Merrick Munger, "	1 00	
Charles Moore, "	1 00	
S. W. Bosworth, Farmington,	1 00	
Rev. B. Beckwith, Albion,	1 00	
Lot Ritchmyer, Durham,	1 00	
Elihu Moss, Durham, N. Y.	1 00	
Israel Drake, Cooksburg,	1 00	
Austin Newcomb, South Durham,	1 00	
G. Curtis, do.	50	
Salmon Hitchcock, Big Hollow,	1 00	
John Geraty, Scienceville N. Y.	1 00	
Kingsley Hart, "	1 00	
Harry Kingsley, "	1 00	
Wm. L. Keys, Hillsborough, O.	1 00	
A. W. Fox, Massillon,	1 00	
H. F. Macy, "	1 00	
H. W. Carter, Hubbardston Mass.	1 00	
Theresa Thomas, Boston	1 00	
C. A. Wheelock, Uxbridge,	1 00	
Geo. W. Easton, N. Bridgewater,	1 00	
Lemuel Foster, Upper Alton, Ill.	1 00	
Charles Doughty, Jamaica, L. I.	1 00	
Abby C. Walker, Somersworth, N. H.	6 00	
S. S. Hosted, Buffalo, N. Y.	1 00	
A. C. Sangster, "	1 00	
Moses Thomlinson, Dallas, O.	1 00	
James M'c. Knight, Buffalo, N. Y.	50	
Henry Willson, Fredonia, N. Y.	1 00	
John B. Sanders, Beeson's Store, O.	1 00	
T. H. Davis, East, Hamburg, N. Y.	50	
Olive B Fisher, "	1 00	
B. F. Chilcott, "	50	
Wm. Paxson, "	50	
Thos. N. Mix, Irving,	50	
John Foster, Fredonia,	50	
Absalom Sumner, Dallas, O.	1 00	
Weare Tappan, Bradford, N. H.	1 00	
Miles W. Stanley, Stamford, N. Y.	1 00	
Jonathan Griffin, "	1 00	
Thomas Rickey, "	1 00	
W. A. Cowley, "	1 00	
Wm. Brownell, Bloomville,	1 00	
L. Bissell, Austinburg, O.	1 00	
S. T. Russell, New York,	1 00	
Chas. Winterburn,	1 00	—131 13
Total Amount,		$131 13

FRANCIS JACKSON, Treasurer.

NOTICES.

GENESEE AND LIVINGSTON COUNTIES.

Joseph C. Holley, a coloured man from Brooklyn, Long Island, late of the District of Columbia, and G. B. Stebbins, of Rochester, N. Y. will hold Anti-Slavery meetings as follows, viz:

North Bergen,	Genesee County,	September	1 and 2
East Bergen,	"	"	3 " 4
Elba,	"	"	5 " 6
Pine Hill,	"	"	7 " 8
Oakfield,	"	"	8 " 10
Pembroke,	"	"	11 " 12
East Bethany,	"	"	13 " 14
Pavillion,	"	"	15
East Avon,	Livingston County,	"	18 " 19
Caledonia,	"	"	20 " 21
Fowlersville,	"	"	22 " 23
Cuylersville,	"	"	24 " 25
Lakeville,	"	"	26 " 27
Livonia,	"	"	28 " 29
South Livonia,		"	September 30 and Oct. 1.

The above meetings will commence at two and seven o'clock, P. M. of each day.

Will friends in each place see that arrangements are made, and extended notice given? Let the people come and hear their appeals for the slave, and the country groaning under the yoke of a slaveholding oligarchy.

J. C. Holley can tell a stirring story of abuse and persecution, by which he was forced to flee from the national domain, and the care of the nation's lawmakers in the District of Columbia.

J. C. HATHAWAY,
General Agent of American Society for New-York.

GREAT ANTI-SLAVERY CONVENTION!!

Marlboro, Thursday and Friday, 3d and 4th.
Salem, Saturday and Sunday, 5th and 6th.

☞ The big tent will be put up at Richfield, Marlboro, and Salem; and at other places if the weather should not be favorable to a grove meeting.

☞ Garrison and Douglass will attend *all* of these meetings, one of them remaining during all the sessions.

☞ The meetings at Twinsburg and Massillon will commence at 2, P. M. those at Richfield, Marlboro, and Salem, at 10, A. M. that at Oberlin at 9 1-2 A. M. and the one at Medina at 7, P. M.

All the sessions subsequent to the first, will commence at 10, A. M. and 2, P. M.

SAM'L. BROOKE, *Gen. Agent.*

CHARLES LENOX REMOND and J. C. Hathaway will hold Anti-Slavery meetings as follow:—

CHAUTAUQUE COUNTY.

Ellington, Thursday and Friday,	September	2d and 3d
Cherry Creek, Saturday and Sunday	"	4th and 5th

ERIE COUNTY.

Lodi, Tuesday and Wednesday,	"	7th and 8th
Boston, Thursday and Friday,	"	9th and 10th
Buffalo, Sunday,	"	12th

The above meetings will commence at 2 o'clock, and 7 o'clock, P. M.

J. C. HATHAWAY,
Farmington, 8 mo. 1847. *Gen. Agt. for N. Y.*

TOUR OF WILLIAM LLOYD GARRISON, FREDERICK DOUGLASS, AND JAMES N. BUFFUM,
Through the State of New-York.

These friends of the slave have kindly consented to spend a few weeks in this State on their way home from Ohio. I give this early notice of their intentions, that every individual may make arrangements to be at one or more of the Conventions which they will attend.

It is unnecessary to urge, or even earnestly invite any one to go. The bare announcement of the names of Garrison, Douglass, and Buffum, will secure an overwhelming audience anywhere in the Empire State. Unless prevented by sickness or accident, they will attend Conventions as follows:—at

BUFFALO.—On Tuesday and Wednesday, September 14th and 15th, commencing at 10 o'clock, A. M. on each day.

ROCHESTER.—On Thursday and Friday, September 16th and 17th, commencing at 2 o'clock, P. M. on Thursday, and 10 o'clock, A. M. on Friday.

FARMINGTON.—On Sunday, September 19th, commencing at 2 o'clock, P. M.

CANANDAIGUA.—On Monday, September 20th, commencing at 2 o'clock, P. M.

WATERLOO.—On Tuesday and Wednesday, September 21st and 22d, commencing, on Tuesday, at 2 o'clock, P. M. and at 10 o'clock, A. M. on Wednesday.

AUBURN.—On Thursday, September 23d, commencing at 2 o'clock, P. M.

SYRACUSE.—On Friday, September 24th, commencing at 2 o'clock, P. M.

WEST WINFIELD.—On Saturday and Sunday, September 25th and 26th, commencing on Saturday, at 2 o'clock, P. M. and at 10 o'clock, A. M. on Sunday.

LITTLE FALLS.—On Monday and Tuesday, September 27th and 28th, commencing on Monday, at 2 o'clock, P. M. and 10 o'clock, A. M. on Tuesday.

ALBANY.—On Wednesday, September 29th, commencing at 2 o'clock, P. M.

Several other distinguished speakers will be present at all the Conventions, and

CHARLES LENOX REMOND will be at Buffalo, Rochester, Farmington, and Canandaigua.

E. D. HUDSON and LEWIS HAYDEN will be at West Winfield and Little Falls.

Will the friends in the different places make early and ample arrangements, and let the notice be extended far and wide by handbills and otherwise, so that no individual shall miss the rare opportunity for want of notice.

Will the local papers please copy the foregoing notice, so far as their particular localities are concerned?

J. C. HATHAWAY,
General Agent for the State of New-York
Farmington, 7th mo. 1847.

CIRCULAR.

TO THOSE IN RHODE ISLAND WHO LOVE LIBERTY.

Providence, June 8, 1847.

Dear Friends.—Taking courage from your past willingness and liberality to afford "aid and comfort" to those labouring for the oppressed, we solicit your contributions, for our next Annual Fair, to be holden in this city, on Wednesday, (Commencement day,) September 1st.

Bear with us a few moments, while we urge this matter upon your attention. Like all other contests, this war for freedom cannot be waged without funds. Every battle fought and victory won, must be accomplished at a great expense, both of strength and money. Each success is the cause of enlarged operations and increased outlays. That we have been blest with success [must be evident to every one. How changed the public tone on the subject of Slavery! Its arrogant assumptions and impudent usurpations are not only *felt*, but plainly talked about. The *press*, emancipated from its wizard spell, *whispers* no longer. The rights of the *coloured* man, are acknowledged to be the rights of *man*. Yet new fields of labour open before us: new demands are made upon us for renewed self-denial and laborious exertion. *We must maintain the posts we have gained.* To do this, information must be diffused, and arguments must be elicited and urged home upon the consciences of both friend and foe. *Our action must be aggressive.* The battlements of oppression frown threateningly and defyingly upon us. A fair breach has not yet been made—yet massive blocks have been loosened from her base and an impression has evidently been made. Will you not then rally once more, that a ponderous and perhaps an effectual blow may be given—a blow that shall shake the grim old Bastile to the very centre of its foundations. If we shall do it, it will not be the *first* time that the throne of tyranny has been made to tremble upon its base by Rhode Island's children. We are few, but is not the spirit of our fathers still burning within us?

We have deserters from the enemy, whom it is necessary to assist. As the days roll on, this class is constantly increasing. Of course our means must be increased—or they suffer.

Friends, the matter is before you. What will you do? Will you do what you *can?* Will you give, *each one*, as much as the Government will wrest from you *this year* for the support of tyranny? Will you look upon three millions of your countrymen chained and bleeding—then upon your own free hands, and numberless privileges, and *then* decide by this rule: "Whatsoever ye would that men should do unto you, do ye even so to them;" and by this; "Remember them that are in bonds as bound with them?" If so, blessed are ye. Do you ask—"What do you need?" We need everything, and will take anything that can be made serviceable. The greater the variety, and the greater the value of the contributions, so much the better. But let none refrain from giving because he or she has nothing of *value* to contribute. Whatever you have will be of *some* value. Let it come.

The farmer especially can assist us. The products of his soil are just the things we need and must have. How many will devote an acre to the slave?

Will not our factory girls send us ample testimonials that while their fingers have been busy with its products, their minds have been in the cotton-field—heard and felt its horrors. But we must not enumerate. Give, give, give,—if not for the slave's sake, for your own. Then when you have given your substance, be sure and give us your presence at the time that our hearts may all be glad together.

Any requisite information may be obtained by addressing Amarancy Paine, *Anti-Slavery Office*, corner of Broad and Dorrance streets. Contributions and donations may be deposited in the same place, or with either of the following persons:

S. R. Harris,
Abby Burgess,
Mary Hathaway,
Sarah R. Smith,
Mary R. Clarke,
Amarancy Paine,
Parthena P. Janes,
S. B. R. Thurber,
Caroline Ashley,
Abby Thurber,
Lucretia Francis,
Elizabeth H. Brown,
Hannah B. S. Redway,
Olive Taber,
Mary Stewart.

WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair, to aid the cause of emancipation, at the time and place of the next anniversary of the Western Anti-Slavery Society; and the object of this circular is to invite all, to assist in preparing for that occasion, who are the foes of oppression—who desire that our country shall be redeemed from the rule of tyrants—who wish to break the yoke of the captive, and to repel the aggressions which Slavery is making upon our own rights. Whether the contributions shall be worthy of the cause—worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon your efforts. Are you willing to contribute of your abundance or your penury? are you willing to stimulate others to do good works, and unite with them to bring your neighborhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you *do* possess to this cause? Let the farmer and his wife bring grain and wool, brooms and baskets, cloth, and other manufactured articles—let the dairy-maid come with her cheese and butter, and the miller with his flour—let the hatter and tinner, the saddler and shoemaker, present such needful things as their several handicrafts can furnish—let the merchant contribute liberally of his stock, and those who are skillful with the needle, bring such useful and fancy articles as their ingenuity may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society, or applying them, by direction of the donors, to some branch of this reform, in harmony with the views of that society.

The cause for which we ask you to labour is one which is fraught with the deepest interest to millions of our race—it meets with favour from the virtuous and the good, and is approved of by the Father of the oppressed. We affectionately invite you to share the toil and reward of this work—we appeal to you in the name of man, robbed and outraged—we ask you to be true to the instincts of your better nature, and to prove by your actions that you appreciate the blessings of liberty and the safe-guards of virtue.

Betsey M. Cowles, Austinburg,
Lydia Irish, New Lisbon,
Jane D. McNealy, Greene,
Mary Donaldson, do.
Matilda S. Howell, Painesville,
Susan Marshall, do.
Maria L. Giddings, Jefferson,
Mercy Lloyd, Lloydsville,
Mary Ann Bronson, Medina,
Phebe Ann Carroll, Ravenna,
Martha J. Tilden, do.
Ruth Dugdale, Green Plain,
Elizabeth Borton, Selma,
Maria Whitmore, Andover,
Sarepta Brown, New Lyme,
Eliza Cowles, Geneva,
Zilpah Barnaby, Mt. Union,
Harriet N. Torrey Parkman,
Elizabeth A. Stedman, Randolph,
Cordelia Smalley do.
Elizabeth Butterworth Hopkinsville,
Ann Walker, Leesville,

GREAT ANTI-SLAVERY CONVENTIONS.

J. W. Walker and N. N. Selby will attend Anti-Slavery Conventions in Southern Ohio as follows:

Harveysburg, Warren county, Saturday and Sunday, the 10th and 11th.

Yankeetown, Clermont county, Monday and Tuesday, the 12th and 13th.

☞ The above meetings will commence at 10 o'clock, A. M., except that at Yankeetown, which will commence at 2, P.M. on the first day, and 10, A.M. on the second.

Let us come together at the Conventions with a desire and a determination to do something for the promotion of the Anti-Slavery cause in Southern Ohio.

S. BROOKE, *Gen. Agent.*

NEW MUSIC.—"There's a Good Time Coming." The above popular Song, also, "He Doeth All Things Well," Mother's Bible, Excelsior, Away Down East, May Queen, Old Granite State, Pauper's Funeral, and Lament of the Prisoner, Bridge of Sighs, Burial of Mrs. Judson, Think Gently of the Erring, (composed by a prisoner,) Get off the Track, Drink from the Mountain Spring, Dear Father Drink no More, Grave of Bonaparte, Spider and the Fly, The Shepherd's Cottage, (with a likeness of Abby J. Hutchinson,) The Seasons, a Farmer's Song, Song of the Shirt, The Watcher, Little Maid, Humbugged Husband, Blind Boy, Anti-Calomel, Will You Come to My Mountain Home, Lament of the Irish Emigrant, Hebrew Maiden's Lament, Are We Almost There, Blue Juniatta, Indian Hunter, Glide on my Light Canoe, Man the Life Boat. All the songs, quartetts, glees, &c. of the Hutchinson Family, and other popular singers; also a full assortment of marches, waltzes, rondos, variations, &c.; music for the guitar, flute, &c.; instruction books for piano, flute, guitar, accordion, violin, tuning forks, Church music books, Bradbury's Floral Festival, Young Melodist, Young Choir, School Singer and Social Singing Books. Piano Fortes from $150 to $400, Coleman's Æolian attachment, &c. &c. &c.

CHARLES HOLT, Jr. Music Publishers
156 Fulton street, 2d door E. of Broadway.
May 8, 1847.—1y. is.

FREE PRODUCE STORE,
Free Labour Dry Goods & Groceries
WHOLESALE AND RETAIL.

New goods, just received:
Fine shirting and sheeting muslin, bleached and brown.
Satin stripe. Fine 6-4 plaid muslin.
Also, on hand, heavy muslins, of different widths.
Muslin de lain, and plain, neatly figured, all wool.
Linens, warranted free from cotton.
"Manchester" ginghams of superior quality, various styles.
2d quality do. assorted patterns.
Calico, do. do.
Colored cambrics and Canton flannel, assorted colors.
Bleached and brown do. do. and table diaper.
Coloured table-cloths, in itations of linen.
Cotton hdkfs. assorted styles.
Long and half hose, superior and heavy.
Apron and furniture check.
Cotton twilled pantaloon stuff.
Knitting cotton, various Nos. bleached, brown, and coloured.
Cotton laps and wadding, white and coloured. Also,
Refined loaf, crushed, and pulverized sugar.
Brown sugar, good quality, of different grades, by the barrel, bag, or pound, at reduced prices.
Sugar-house and West India molasses, good quality.
Rice, coffee, and chocolate.
Superior Teas, Selected with care, for family use or stores, viz: Oolong, Souchong, and other black teas, Also, green tea of superior quality.
Various spices and confectionary, &c. &c. The whole stock exclusively of free labor goods, to which the subscriber would invite the attention of country merchants, as well as his friends and the public generally.
Pains will be taken to satisfy customers as to the goods being what they are sold for—the product of Free Labour. None should purchase without making careful inquiries.

GEORGE W. TAYLOR,
(Successor to Joel Fisher.)
Northwest corner Fifth and Cherry sts.
Philadelphia, 3d mo. 25th, 1847.—1y.*

Poetry.

THE HAPPIEST TIME.

BY ELIZA COOK.

An Old Man sat in his chimney seat,
As the morning sunbeam crept to his feet;
And he watched the springlight as it came
With wider ray on his window frame.
He looked right on to the Eastern sky,
But his breath grew long in a trembling sigh,
And those who heard it wondered much
What Spirit hand made him feel its touch.

For the Old Man was not one of the fair
And sensitive plants in earth's parterre;
His heart was among the senseless things
That rarely are fann'd by the honey-bees wings;
It bore no film of delicate pride,
No dew of emotion gathered inside;
Oh! that Old Man's heart was of hardy kind,
That seemeth to heed not the sun nor the wind.

He had lived in the world as millions live,
Ever more ready to take than give;
He had worked and wedded, and murmured and blamed,
And just paid to the fraction what Honesty claim'd;
He had driven his bargains and counted his gold,
Till upwards of three score years were told;
And his keen blue eye held nothing to show
That feeling had ever been busy below.

The Old Man sighed again, and hid
His keen blue eye beneath its lid;
And his wrinkled forehead, bending down,
Was knitting itself in a painful frown.
"I've been looking back," the Old Man said,
"On every spot where my path hath laid,
Over every year my brain can trace,
To find the happiest time and place."

"And where and when," cried one by his side,
"Have you found the brightest wave in your tide?
Come tell me freely, and let me learn,
How the spark was struck that yet can burn.
Was it when you stood in stalwart strength
With the blood of youth, and felt that at length
Your stout right arm could win its bread?"
The Old Man quietly shook his head.

"Then it must have been when Love had come,
With a faithful bride to glad your home;
Or when the first-born coo'd and smiled,
And your bosom cradled its own sweet child;
Or was it when that first-born joy,
Grew up to your hope—a brave strong boy—
And promised to fill the world in your stead?"
The Old Man quietly shook his head.

"Say, was it then when Fortune brought
The round sum you had frugally sought?
Was the year the happiest that beheld
The vision of Poverty all dispelled?
Or was it when you still had more,
And found you could boast a goodly store
With Labour finished and Plenty spread?"
The Old Man quietly shook his head.

"Ah, no! ah, no! it was longer ago,"
The Old Man muttered—sadly and low!
"It was when I took my lonely way
To the lonely woods in the month of May.
When the Spring light fell as it falleth now,
With the bloom on the sod and the leaf on the bough;
When I tossed up my cap at the nest in the tree,
Oh! that was the happiest time for me.

"When I used to leap and laugh, and shout,
Though I never knew what my joy was about:
And something seemed to warm my breast,
As I sat on a mossy bank to rest.
That was the time—when I used to roll
On the blue bells that covered the upland knoll,
And I never could tell why the thought should be,
But I fancied the flowers talked to me.

"Well I remember climbing to reach
A squirrel brood rocked on the top of a beech;
Well I remember the lilies so sweet
That I toiled with back to the city street;
Yes, THAT was the time—the happiest time—
When I went to the woods in their May-day prime."
And the Old Man breathed with a longer sigh,
And the lid fell closer over his eye.

Oh, who would have thought this hard Old Man
Had room in his heart for such rainbow span?
Who would have deemed that wild copse flowers
Were tenderly haunting his latest hours?
But what did the Old Man's spirit tell,
In confessing it loved the woods so well?
What do we learn from the Old Man's sigh,
But that NATURE AND POETRY CANNOT DIE?

Miscellany.

TOUSSAINT:

AN HISTORICAL ROMANCE.

From an unpublished Translation from the German of Theodore Mügge.)

CHAPTER IV.—[CONTINUED.]

"You think, then, that I am threatened with danger?" cried the General, evidently alarmed.

"Danger, General," said Vincent, with emphasis, "can arise only from acts and overt proceedings; but Toussaint l'Ouverture is not the man to let his will be bent. He knows your views and relations, General; he knows that several superior officers, mulattoes and blacks, help to increase the circle which many of the old Creoles form around you. He knows the disposition that prevails here, the views which General Rigaud has expressed, and many things have been told him, which he hesitates to believe. If the flag is unrolled, and the sword drawn, no one can tell whom it may strike. There are desperate men here who would not shrink from exciting disturbance, if they could hope in that way to find their crimes sanctioned by the authority of the Republic. They are ever ready to assault the common rights of humanity, and the fools would delight to destroy the hope of freedom in the blacks, and your ally, your friend, General, the Governor of the South, M. Rigaud, keeps the negroes in bondage, and despises the laws. Quit this Island, and then all the foolish hopes vanish which they venture to cherish. Your own fame, General, your honour commands you to act; your connections make it impossible for you to work with the Commander-in-Chief; he or you must give way, the steps are taken, consider the consequences."

"Enough, Sir, enough," cried Hedouville, with violence. "What I have done to strengthen the authority of the mother-country, I shall know how to defend. No treason, no intrigue shall disturb me in uniting all good citizens. I am the servant of the Directory. O! Citizen Vincent, why will you not see where your faith is leading you."

After much more conversation of the same tenour, now violent, now conciliatory, Vincent took leave. Hedouville grew more and more enraged at the power of the black General, and the termination of the interview was a solemn protest of the Agent against any understanding with the English, to which he was not a party. Still sounded in the ears of Vincent, the words which Hedouville had pronounced just as he retired.

"In the name of the mother-country," cried he, "I warn you, not to divide your allegiance. If the reports are true, which I have received, Maitland intends more than a capitulation. He wishes to form an alliance, and what he proposes is so criminal a proceeding, that every one who does not shrink from it is a traitor, on whom the vengeance of France, the curse of his country will fall."

Vincent knew what was meant, but it was not distinctly uttered. He hastened through the ante-room, between rows of officers and officials who already looked upon him as a traitor, for their hatred and scorn of the black Commander extended to his adherents, and plainly enough Vincent heard voices, expressing wonder why this *go-between* was allowed to go to and fro so freely. He hastened to his house, in order to take horse as speedily as possible and go to Toussaint. His determination was made. Not a moment did he doubt which would conquer in this contest. Hedouville and his puffed-up partisans were children who would be hurled back to France by the outstretching of a single finger of the black giant's hand, but there glowed in the bosom of Vincent the fire of lofty freedom, and he felt a sacred pang at seeing himself so deceived in his views of life. Admiring love struggled with a feeling of bitterness, and his confidence was assailed by grim doubts, which, like a greedy pack of hounds, rent and tore one another.

As he decended into the public street, he was accosted by a servant of the Marchioness de Borel, who, in the name of his mistress, begged him to grant her a few moments. Vincent would have excused himself, but it occurred to him that this lady, an intimate friend of Toussaint's, might be useful to him. When he entered her presence, she received him with that smiling ease which so captivated all hearts. Her long and shining locks and tresses, fragrant with perfumes, and interwoven with strings of pearls, played over her features, and her Grecian dress only partially hid the graces of her person. She was lying upon a couch of blue velvet, and at Vincent's appearance, extended towards him both her beautiful arms. "My dear friend," said she, "sit you down here at my side. You find me sick with unsatisfied cravings and troubles."

"And I," replied Vincent, smiling, "am little fitted to heal this sickness."

"No, you wretch!" cried Constance, "I have stricken you once for all and forever from my heart. I have not forgotten your treachery, and I expected nothing else. I have, however, long ago forgiven you," said she, smiling and threatening him. "You know I have never exchanged a word with you about the past; you found Helen, and became happy, may you always be so. But now the moment has come when I crave atonement and expiation," continued she, after a pause. "I love and hope, and my thoughts are fixed upon becoming happy. I proposed a league with you once, now I will renew the alliance. We need no parchment, not a particle of blood, no oath. I will not sever you from that heart; you shall belong wholly to your gentle little dove. But compensation you shall grant me. For that heart of yours which you withhold, I crave another, and a true friend, who will help me to secure it forever."

Only too well were these words understood by Vincent, but what he was to hear was equally painful and dangerous. "For love-dreams," said he, "there is now little time, fair lady, the sky is full of storms, let us first dispose of these, then will your true friend willingly help or advise."

"No," cried she, raising herself up, "you shall not escape me so. I know all. Now is the time to act. Toussaint is in St. Nicholas. That strong fortress is his, the royal crown awaits him; I will share it with him."

"Who has dreamed this strange dream," said Vincent, sternly.

"You cannot deceive me," replied Constance, "I am too well informed. And that," she continued, with excited looks, "that must be the goal of this hero, that you must all know. What does this stupid people want with a republic, what can the negro do with a freedom, which can rest only on intellectual independence? They require a master, to whom they can pray as to God, from whom they may receive rewards and punishments as from an inaccessible wise power, before whom they grovel humbly in the dust. You dreamers about virtue and equal rights, awake at last from your deep slumber, give yourselves to the guidance of a good sound sense, what will you do with a million of slaves who will return upon you to your cost your own ideas! O! my proud hero, thou knowest what thou art intending, thou art resolved to be a father to thy black children, but their master too, their prince and king. I know all, Vincent, and even your proud soul must bow before the truth. Toussaint l'Ouverture is called by God to rule this land. He has received a commission to create a new order of things, to settle and to reconcile."

"He is a son of France," said Vincent, "the General and the Citizen of the Republic."

"Whom shall he obey," cried Constance, proudly, "whom will he and can he obey? His soul is not formed for that. Rest you, you who are born of the dust, upon crippling ideas, make laws, to which you bow the knee, worship your bloody whims as eternal truths, and weep over the absolute virtue and human greatness, whose slaves you are. The higher spirit knows not these letters, in him glows that divine fire, which, like Prometheus, he has stolen from Heaven. Try to chain him to the barren rock, let loose your vultures to tear and rend his liver. He submits not, he snaps asunder the chains. He wrings the necks of the ill-omened birds of prey, and he is free. These puppets of the Luxembourg, these pale-faced manikins who rave about the freedom of the world. These law-tinkers, and these tricksters, their slaves, these are the vultures whose feathers fly from their mangled bodies even to Paris, there to be used in their great decree-factory. The fools! Think you that you can really bind with your phrases a genius great enough to govern a world?" Here she pushed aside her dark locks from her glowing countenance, and then with the loftiness of a queen, resumed:—"For such a master of the world have I ever longed, that I might bow my knee humbly before him. My whole life is annihilated, I know only him and his destiny. We common beings, like the small planets, form a circle around his flaming sun which controls every orbit, and what is the law in the heavens, that also must be reflected in every order of things on earth."

"Men," said Vincent, with great earnestness, fixing his eyes upon the Marchioness, "whatever brilliant powers they have received from Heaven, to be developed, are yet subject to earthly weaknesses.—Toussaint l'Ouverture is too wise not to know this. He does not put himself above the law, he honours it when it represents the truth."

"When it represents the truth," replied she, with a smile, "that serves him. We will not dispute about this proposition. You are too true and wise a friend and admirer of your great friend to be deluded. Toussaint is upon a course where he must turn back or go boldly forward. The Republic calls to him: Thou hast done enough, we thank thee, give up thy sword to our creatures and return to thy obscurity, but tremble if you venture to be disobedient. Shall he obey?"

"Never," cried Vincent. "He must be the first citizen here, he only can preserve peace, protect freedom, reconcile parties."

"The first citizen," cried she, scornfully. "A king is also the first citizen! that is his highest, boldest duty. Let Hedouville take his place, and in a little while will the black man, the labourer, be a slave. Toussaint must educate his people, but a Republic educates no people, it is fit only for the highest intellectual perfection. A monarchy only can educate, where a strong hand protects the right, where obedience reigns with love, and art and science find abundant care."

"Were I to refute what you say," said Vincent, somewhat disturbed, "we should have to engage in a long dispute. But I am come to hear, you have invoked my friendship and aid."

"Hear, then," replied the Marchioness, with proud seriousness. "That an intimate relation unites the Commander-in-Chief and myself is no great secret. He has honoured me with his friendship, which makes me happy. I possess his love, and he listens to my counsel. If he now stretches out his hand after a crown, he needs to reconcile people to this step. My family is one of the oldest on this Island, my possessions are large. Toussaint has a black wife, the companion of his youth, of his bondage; is she fitted to ascend the throne with him?—Is she of equal birth with this great spirit?"

"For a Queen, she certainly is not fitted," replied Vincent! "but in quiet domestic virtues, she is the model of womanhood."

"Needs a Prince a good housewife?" cried Constance, with contempt.

"She is the mother of excellent beloved children," said the Colonel, growing enraged.

"And who wishes to take them from her?" replied Constance. "If the hero's hand raises me to the throne, it shall be my tenderest care to beautify her life."

"And your friendship has chosen me," said Vincent, smiling, "to help this scheme."

"Ask yourself," returned she, "whether the plan be not wise and good. The whole body of the Creoles would be conciliated thereby, and even a large part of the mulattoes would approve of it.—What a strong moral support would be the consequence! Toussaint's heart is not a stranger to the thought. Allusions, half uttered, have been made, and there is need only, at certain decisive moments, of the support of reason, and the aid of a faithful friend."

"My fair friend," said Vincent, mildly, "your high spirit, your lively sensibility, causes to dance before you dreams of ambition, which, harmonizing with your admiration of the hero, appear to you to be sound and true."

"I adjure you," cried she, with vehemence, while she grasped his hands. "No, Vincent! leave me not. It is no dream, your friend, eternally grateful, prays you at your feet, for your sympathy and confidence. The hour is near, I have gained many. All acknowledge the reasonableness of the end. If he falters, if his heart falls into a struggle with his reason, and he is dazzled by the brightness of the crown, forget your dreams then, think on a destiny, which you also may share. The crown, once in his hand, everything follows in order. A King needs splendour, he needs servants highly appointed, graced with honours and dignities. Help, Vincent, they have never sufficiently appreciated your merits; you, the prudent, the intelligent, are kept back behind a parcel of black blockheads who have long been Generals because they belong to the black caste. A Queen of your colour will arrange everything differently.—We will together, pursue one end, yes, my dear friend, listen to the voice of wisdom!"

"If you, my lady Marchioness de Borel, have forgotten the whole past of your life," said Vincent, haughtily, while he rose from his seat, "it is otherwise with me. My life has been devoted to freedom, to principles which I can never disown, let the world take what course it may, and even should the noblest and best in it succumb to the allurements of ambition."

"Cruel man," cried de Borel, in a tone of mingled rage and entreaty, "you rob me now of your friendship also. Hear, then, at least, the dictate of prudence; consider, you, forsaken, wage an unequal conflict. Pascal, Raymond, Clerveaux, Christophe, the whole company of Generals, all are waiting only for the signal to storm Toussaint with entreaties to take the last step."

Vincent's countenance reddened with a blush of amazement and the deepest sorrow. "Has it, indeed, gone so far already," cried he: "have the weaknesses, which, alas! bow down the minds of men, conquered this great spirit also? Shall the *rabble* triumph? Is it true, then, what the mob cry, what Hedouville's officers say, what the General so confidently asserts? Toussaint a traitor to France and to Freedom! It is impossible, it is a disgraceful lie, the invention of his enemies."

"It is the victory of the highest truth," exclaimed Constance, "the one only way to be happy, and to make others so."

"Farewell, madam," said the Colonel, going towards the door.

"Stop, Vincent, you shall not go without being convinced."

"Who is able," said Vincent, with the deepest pain, "to turn the sun into darkness, and my full and burning heart into a *thing* that can forget eternal principles in sordid self-interest and self-seeking. I go, I must see with my own eyes."

"And then—?" said Constance, detaining him convulsively———

"Then it is true, my part here is played."

"And I, my dear friend," cried she, imploringly, "I have nothing to hope."

"You intend to balance the regrets of folly, with the joys of gratified ambition," said Vincent, "and tear the husband from his wife, the father from his children, and fill the proud breast of a hero with poison that shall turn him from the paths of honour! Repent, Madame, repent that you have made me your confidant. I shall do everything to destroy these plans. I shall help and warn, where I can, and yet I am your friend, Constance, yet shall I not cease to call myself so in secret, if I may not do it openly."

He hastily retired, and trembling with rage, she was unable either to detain him, or to call after him. She stretched out her hands, as if to grasp a shadow, and then clenched them with the wildest passion. "Wretched fool of freedom!" cried she, with a hoarse voice. "For this you shall pay me."

Vincent rode out of the gates of the city. As he gained the height of the Cape, where the way grew steep, and many beautiful country seats, and estates became visible, he saw a lady on horseback come out from one of them. Her black dress, and tall figure, instantly told him who she was. She turned her noble and pale countenance towards him, and recognized an old friend. The next moment, she was at his side, extending to him her small, and emaciated hand. But the old fire glowed in her beautiful dark eyes, and she exclaimed with animation: "I rejoice to meet you, Colonel Vincent, In the city, the strangest reports are spread, so ridiculous that one can only despise them. Toussaint means to become a King! I do not ask whether it is true, you would laugh at me, but it is pitiable that de Borel, Toussaint's friend, should be most busy in spreading this report. How can the great citizen allow himself to be deluded by this base woman! How can the Republican love a being, who believes neither in honour, nor virtue, who is bringing here all the cursed fashions from France, where folly has gained the mastery long ago, and all the blood that has been shed, and all the sufferings endured, have not been able to extinguish levity, vanity, and servility among men, and the vilest shamelessness among the women? Toussaint would cut himself clear of this France! If it is true, Vincent, then help this great purpose. Here, virtue may be maintained. Here she may still flourish in the hearts of men, when the vicious receive their reward." Her face kindled as she spoke, and she made a violent gesture with her hand. "Tell the Commander-in-Chief," she resumed, "that there are many virtuous women to be found here, who propose an immediate petition that shall establish their rights. But yesterday, I collected meetings of women of all colours, who listen to my representations, and we are unanimously of opinion, that the Commander-in-Chief must be strengthened in his great purpose, but that he deserves blame for not being more severe against the enemies of virtue, the base, and the frivolous."

Vincent saw plainly, that to oppose this extravagance would be of no avail, and he sought to break off the subject, by asking on what relations she stood with the Marchioness.

"In none," replied Blanca, proudly. "When I returned from France, to find the hero of virtue here, it was she who sought me. I despised this manœuvring, vain woman, who has already done so much mischief here. She has a base, vicious disposition, a bad heart. Three days ago, a beggar knocked at her door, and desired to speak with her. When he had entered, he opened his arms, and she recognized with horror, the Marquis de Borel, who had been living in America, and then in England, and fleeing from land to land, had fallen into the greatest misery. There must have been a horrible scene. The furious old man wanted money, and the recognition of his rights, she had to offer him money, but he demanded more than she was willing to give. The most awful Creole curses were poured upon her, he placed before her the whole long catalogue of her sins, and at last fell into a frenzy, which could with trouble and difficulty, be pacified. At last, she persuaded him to a composition, and he departed. But in the night, she had him arrested by the police, and sent before the Military Court that sentenced him as an emigrant to death. It is not known who was his accuser, but one need not seek far. Yesterday he was shot, for Santonax had proscribed him, on account of his doings at Port-au-Prince. Now he is dead, and de Borel is free.—The cruel man, who committed so many acts of injustice and violence, has been treated as he deserved, and had she acted from conscience in the matter, had she wrung a fearful sacrifice from her heart, I would have pressed her to my heart, and cried to her: 'Here rest, my poor sister. Ah! I know what thou sufferest.'"

"And that place in your heart," said Vincent, "is now open to a penitent sinner, who long wandered in evil ways.'"

"To the Citizen Jumecourt," answered Blanca, mildly; "yes, I deny it not. You, Vincent, you once knew me in times when the love of the highest freedom drove me into the midst of horrors, which still often fill my nights, and surround my couch with spectres."

"And never, dear Blanca," exclaimed Vincent, with deep emotion, "may you forget those errors. They must stand at your side, as a solemn warning."

"Errors!" said she, with a melancholy smile, where sadness was still more increased by the dark fire of her eyes. "To truth, and to virtue, I have devoted my life, but if that day were to return a thousand times, I would forever do the same."

Vincent was confounded, and silenced. Only after a long pause, he said: "You have got, in your new friend, an admirer, who, as I hope, will comfort your lonely heart."

"I can love only that man," answered she, fixing a sharp look on Vincent, "who shares fully in my ideas of right, and freedom; with great joy, I see that Jumecourt agrees entirely with me. I am proud in the thought that I effected this change; it is a good work, and he will be an instrument of the eternal truth. He desires my hand, I will not refuse it to him. If you see the Commander-in-Chief, and time and circumstances permit, I pray you, Citizen, to remind him of the restoration of my property. This will help me to aid the cause of true freedom, and reward its friends. Procure for me an opportunity to impart to Citizen Toussaint my plans for the annihilation of tyranny."

Vincent promised to do his best, and still, as his carriage rolled off, she called after him that a new club was to be opened at the Cape, to which she invited the Commander-in-Chief, and Vincent.

"Poor raver," said he, sadly, "how soon wilt thou be undeceived. How soon wilt thou find, that here too, tyranny dwells. But this delusion is as incurable as the folly and ambition of de Borel; what sacrifices does not man bring to his idols!"

He rode rapidly across the country, and through the mountains, spent the night at a small, lonely plantation, and the next morning the lofty fortress of St. Nicholas lay before him. Already in the distance, he saw upon the towers the tri-colour floating by the side of the flag of England, and the nearer he approached the camp, the more striking became the bustle. From St. Nicholas, many of the inhabitants were hastening along to witness the withdrawal of the enemy. Troops of people came from the whole country around, with women and children, to admire their adored General, and Jacques, who rode on the box, had a thousand jokes with the black belles, to whom he made many love-signals, inviting them to ride with him, in return for which, however, he not seldom received all those nick-names, which had been invented for the whites, in no small abundance, by the blacks. Once, even, a pretty sized stone flew close by his ears, and Jacques almost lost his temper at this unmannerly treatment of a decent citizen. "It's a hellish rabble," said he. "They understand neither jest, nor gallantry. With the greatest pleasure in life, they would fall upon us now, and cut our throats, if there were not two eyes there, which they fear more than God, or the Devil."

"You," said Vincent, with a smile, "ought not condemn so angrily, those to whom you have devoted your tenderness."

"And what was my reward?" complained Jacques. "You yourself know, Sir, how a cinnamon coloured friend, has wheedled and pilfered me, running off with a booby of a fellow, into the mountains. I know them all, of every shade of complexion, and not one means honestly, with a faithful devoted white heart. Secretly, they are all in league against us. No, I have had enough of it here, and now they have full swing, since the first man in the land has a black skin. Every one of these ragamuffins fancies himself a part of Toussaint l'Ouverture, and looks over his shoulder at the white man. No one is excepted, Mr. Colonel, not even you, nor the other white gentleman, and you should only have heard how our good host talked last night, when he thought no white man was by. 'White man is a servant of our master, Toussaint Breda,' said he. 'Ah massa, good friend when he obeys; but you may go, you have nothing to do here. The time will soon come when the black man will no longer need you, and then, away with you,—have sharp knives.' And so they all think," continued Jacques, angrily. "We are only a tolerated article, and while they fall down to the ground before a negro-officer, they stare us in the face, show their monkey's teeth, and seize the first opportunity to let a stone whizz by our ears. The canaille know that a negro may kill them without a word, but that a white man cannot, dare not do it. But all will grow still worse, if it is true, Sir Colonel, what they are crying out now, that the Commander-in-Chief means to be sole lord, and master next, and to know nothing more of France."

Vincent let the man talk on, manifesting a droll republican zeal, which contended with all the self-importance of the European, against the silliness of the blacks. Absorbed in reflections upon many of the remarks of his servant, which expressed at the same time, striking truths, upon the growing unpopularity of the whites among the blacks, upon the old habit of respect, now changed into a certain contemptuous alighting, the careful separation of the Commander-in-Chief from his old associates, the numbers of authority, which he more and more spread around himself, and his wonderful talent of humbling the boldest, he reached the camp, where the military were all under arms, awaiting in long lines, the orders of their Commander.

A lightly-built house was the residence of the Commander-in-Chief. The large number of officers who were assembled there, made it probable that he was preparing to appear among them. At the door, was drawn up a beautiful, richly-gilt carriage, to which were attached six noble Spanish horses; several servants in costly liveries had charge of these favourite animals of the General, all was brilliant, all around seemed full of expectation, and yet full also, of a certain awe, that betokened the approach of extraordinary events. Whether Vincent looked toward the twenty thousand blacks, who covered the plain in close, motionless squares, upon the immense throng of spectators, who seemed to have only one thought, to offer to this extraordinary man their applauding and their homage, he could not avoid the conviction that if there must be a King upon this Island, it could only be Toussaint, and if it were his will to wear a crown, no will, nor power could prevent him. This strong but painful impression threw him into an almost feverish excitement. This host of obedient beings, Toussaint had created it; this order and quiet, he had established; this single, mighty, and kinglike will, it was the force of a single giant spirit, that, equipped with godlike power, had entered into a chaos. Without wearing the name of King, was he not one, for what offered him any resistance, who dared to disobey him, and whose commands did he obey? With violent haste, Vincent passed through the whispering crowd, and entered an ante-room, where several Generals and officials, were silently and humbly awaiting the Commander-in-Chief.

(To be continued.)

From Howitts' Journal.

WHAT THE HUTCHINSONS ARE DOING.

"What are the Hutchinsons doing?" is a question which has been asked us repeatedly, and which we ourselves have asked without finding any one to answer it. Knowing, therefore, the great and affectionate interest which is felt toward these noble young people, by that portion of the public which heard and saw them, I have much pleasure in giving, in the columns of our Journal, some extracts of a letter which I have just received from Abby; and in doing so, I trust she will not feel displeased, that what she wrote for our private reading, has thus been made public. She and her brothers enshrined themselves in thousands of pure and noble hearts, and to these her beautiful and child-like spirit speaks in this letter as well as to ourselves:

PLYMOUTH, May 5, 1847.

MY DEAR MRS. HOWITT:—My hope is that ere this time you have forgiven my silence. If hearts could correspond, without pen, ink, and paper, I should often have communed with you, though so far distant. Oh, those bright days spent in "our old fatherland," and made beautiful by the generosity of dear English hearts; we never could have stayed so long, and so far away, had it not been for those good, kind friends! and let it not be believed, dear Mrs. Howitt, though our tongues and pens are silent, that we love you less. Every little wave that beats on the wild New England shore, brings tidings from across the deep, and our hearts bless you all.

I received dear Mary's letter some months ago.—. . . . I have written so far, and have not yet mentioned my brothers, or told you where they are. I must tell you that Asa has purchased the "home-farm" from father, and Judson has one adjoining it. John is about a mile and a quarter from us, in a little cottage, among the elms, (not the elms, Lower Clapton,) but in "the old Granite State." Asa was married last Monday week, and is very happy. We had, at his marriage, a family meeting, and were all there, except two brothers, who could not leave their homes. It was on May-day that we met at the old farm-house, and we rambled in the fields, and gathered May-flowers, and then made our new sister a bridal "May-Queen." Dear Alfred Tennyson was not forgotten in that "happiest day of all the glad mid-year," and many times did that sweet song sound forth in the old home.

I have not yet told you where brother Jesse and I are this Summer. He is nicely settled at his little stone cottage at High Rock, Lynn; and I am away, many miles from home, in Old Plymouth, Massachusetts. This is the same old shore that welcomed our Pilgrim fathers, and offered them a free home. There are many pleasant associations in the old town, which make me very happy.

We were away singing all last Winter, and had a pleasant though tedious tour. I suppose our English friends heard through the papers, of the excitement we had at Philadelphia. We were very sorry that anything of the kind should happen, and more on account of the coloured people than for ourselves. It is so wrong that they should be excluded on account of their complexion. I hope, however, it will be no injury to the cause, but rather make people more zealous in the Anti-Slavery cause. "There is a good time coming" by and by, though we may wait long and anxiously.

Dear friend, you can hardly think how many hearts are beating with joy in America, at the sound of —— and ——'s names. We are all desirous that you should come before long to see our young country. We talk of you much, and I have many questions to answer regarding you. I see your Journal, and read it with pleasure—it calls to mind former times. . . . .

I am glad you are pleased with our dear countryman, Elihu Burritt. He is a noble man, and is doing much with his "olive branches of peace" to make mankind happy in the spirit of love. . . . .

Enclosed is a little flower, which was one of the first seen by our Puritan fathers the Spring after they landed. They named it the "Mayflower," from their little vessel; although it is not pressed very well, it may give you an idea of what it is in its original state. . . . .

I am, dear Mrs. Howitt, with sincere affection,
Your friend, ABBY HUTCHINSON.

The little flower which was sent, was well pressed, and retains its colour perfectly; it is a specimen of the *Epigæa repens.* M. H.

From Jerrold's Newspaper.

COMMUNISM IN FRANCE.

Our correspondent on this subject, after alluding to the precept of the great Christian lawgiver, (whose disciples the communists (Icarians) proclaim themselves,) "When they persecute you in this city flee ye to another," proclaims the intention of the body in question, under the direction, and influenced by the writings and principles of M. Cabet, to leave France, and settle in a part of the United States, to be called "Icaria."

Our correspondent says: "This is not to be a partial essay, nor a small emigration, for if our calculation does not deceive us, we may count on from ten to twenty thousand Icarians able to go, and desirous of going, in an army of workmen of all professions, who will establish a people, and a nation.

"It will not be a mob without ideas, induced by misery, and the wish of bettering their personal condition; they will be workmen full of heart, intelligence, and instruction, men chosen, examined, and proved, guided by one faith, warmed by one devotion, and one enthusiasm.

"During the time necessary for the preparations for the first departure, we will examine the necessary questions, and having called to our assistance the counsel and experience of all the friends of humanity, we shall go with a plan prepared, and perfected beforehand.

"Nothing will be the result of chance—each for all, all for each—from every one according to his means, to every one according to his need,—first, that which is necessary, next, that which is useful, afterwards, that which is agreeable, without other limits than those of reason, equality, and possibility.

"The strongest objection made to our plans is—how can you graft a new state of society upon the old one, resisting all that is opposed to its prejudices and customs? This objection will not exist with us; there will not be any obstacles to our commencing everything on the most perfect systems which modern science can offer to us; the plans and positions of our roads, towns, and manufactories, will be laid out from the beginning in the most advantageous manner; we shall aim at perfection in our workshops, our dwellings, furniture, clothing—in fact, in everything.

"For the instruction of the adults, there will be perfect liberty of meeting, and of discussion; all the professors, books, and journals necessary; as to the education of the children, we shall prove what can be done with the intelligence, and the heart of man by communist teachers, having the best methods of teaching, and all possible means of rendering study agreeable, and education perfect. Our opponents tell us, that without inequality of fortunes, without individual property unlimited and hereditary, without emulation, a state of communism would be a state of servitude, misery, and barbarism. We deny it; it is re-asserted—the denial is repeated. This might go on forever, but for the future we will not have assertions, denials, or discussions. We will prove, and manifest the truth by experiment. Let those who are doubtful wait the result."

"In Icarie the domestic ties, and first of all marriage, will exist in all their purity and all their force, which will be self-derived, and not depending on extraneous aid; there will not be any marriage-portions, nor any forced celibacy. Woman will be established in her rights and dignity.* There will not exist either slavery or domestic servitude; perfect democracy, with universal suffrage. The Icarians will not on any pretext carry war into their neighbour's home, consequently they will not know or need to know anything of the military service. The love of their independence, institutions, and country, will cause them to be prepared to defend themselves from any aggression; that this defence may be the best possible, all the male citizens will be armed and disciplined.

"There, machinery will be the friend of the workman; labour will by all possible means be divested of danger and excessive fatigue, and rendered attractive; the fine arts carried to the greatest degree of perfection.

"Reflect, then, Icarians; we shall have a climate and sky at least equal to our own, a fruitful soil covered by a powerful vegetation, producing with little labour the same plants and animals.

"Having left France we will not forget that she was our mother; however hardly she may have dealt with us we will not cease to desire her happiness, nor to commiserate our persecutors, because 'they know not what they do;' and are, as well as ourselves, the victims of the bad social organization which governs them from their birth.

"We will, from this time, accustom ourselves to a language still more moderate, kindly, and fraternal; and increase our efforts to command the esteem of our adversaries.

"Those among you who cannot follow us, (and whose number will increase,) will form part of the great Icarian family, and be regarded as brethren.

"We have the words dream and Utopia continually thrown in our face; let us, in answer, establish and realize Icarie.

"Here, (France,) workers, your destiny in infancy is privation and ignorance; that of many of you, rags, dirt, and superstition—the example of vice, and labour imposed as a condemnation before your physical force is developed.

"Your destiny in youth and manhood is excessive labour, or the want of it; this labour often disgusting or perilous, and insufficiently paid, produces disease and premature old age; the conscription, the livret,† perpetual uneasiness, real slavery, without prospect as without rights; deprivation of the pleasures of domestic life, or, if you dare seek them, an increase of agony.

"And in old age, how many of you, after a life of services to the country, are neglected and abandoned, until a hastened death ends your sufferings.

"And this is contrasted by the opulence of your exploiters and masters, the privileged who consume all and produce nothing.

"Nevertheless, let us adhere to truth and justice; let us not bear towards the classes supposed to be fortunate, either envy, or above all, hate; for they also have their tribulations, ruins and miseries; they are, perhaps, still more than we, the victims of a detestable social organization, rendering all men slaves and antagonistic, and depriving all of security and happiness. But if they are not happy that does not advantage us, our situation is no less intolerable; a radical remedy is no less necessary.

"Let us examine what will be the condition of the workers in Icarie.

"We shall not there see the people wanting all things, and the privileged regorging with superfluities, but all the citizens will be co-proprietors of an undivided national property; consequently there will not be any property with its cares and agonies, nor opulence with its oppressive and disturbing vices; there will be an assured livelihood, ease and abundance for all; the conditions equal labour in proportion to their physical and intellectual powers. There will not be either journeyman or master but partners; labour will be the duty of all to the public; it will be equally a public function, whether guiding a plough or the State.

"No wages, but an equal enjoyment of the produce. No distress from want of employment, no opposition, labour organized in the best possible manner, by experience, the public opinion and the will of the workmen themselves.

"Agriculture will be carried on on the largest scale possible, and the trades in immense manufactories. The labour will be so distributed that no one will be idle, no one overworked.

"The manufactories will be clean, commodious, wholesome, and all possible means taken, by the most extensive machinery and otherwise to protect the workers. The professions chosen as much as possible according to taste and aptitude.

"All the governmental positions will be elective, temporary, revocable; all the citizens will be electors and eligible to all the positions.

"The community will guarantee to supply all with lodging, food, clothing, hygyenic, and medical care, and education, with the means of marrying and bringing up the children, and progressively with all the reasonable enjoyments of civilization.

"There will not be any aristocracy, privilege, or inequality; but the purest democracy, equality everywhere and in everything, according to the principles of fraternity; an equality, relative and proportionate to the physical and intellectual powers, for the duties; relative and proportionate to the wants, for the distribution: so that as far as depends on the State, all may be equally happy.

"In a word, in Icarie the workers are the people, the nation, society; they will themselves govern themselves for the interest of each and all; and when the most perfect education shall have given to the intelligence of a new generation all the development of which it is susceptible."

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* This will be developed in a future article describing the position of woman in Icarie.

† The livret is a book furnished by the police; each workman must have one; it is kept by his employer for the time being, who, when the workman leaves his employ, writes in it the dates of his coming and going, and a notice of his conduct.

Gleanings from Foreign Papers.

A MOST POWERFUL DRINKER.—Did you ever hear of Andrew Wallace seizing a man that was drunk and putting him up at auction? I must tell you that story. Squire Wallace was a captain in the militia; and one day, after training was over, and just before the men were dismissed from parade, he took a guard with him and made a prisoner of Pat Sweeney, who was a most powerful drinker—drinks as much at a time as a camel almost. "Pat," says he, "I seize you in the king's name!" "Me," says Pat, a-scratching his head, and looking all abroad, bewildered like; "I'm not a smuggler! Touch me if you dare!" "I seize you," says he, "for a violation of the Excise law, for carrying about you more than a gallon of rum without a permit, and to-morrow I shall sell you at auction to the highest bidder. You are a forfeited article, and I could knock you on the head and let it out, if I liked; so no nonsense, man!" And he sent him off to gaol, screaming and screeching like mad, he was so frightened. The next day Pat was put up at vendue and knocked down to his wife, who bid him in for forty shillings. It's generally considered the greatest rise ever taken out of a man in this country.—*Sam Slick's Life in a Colony.*

A FLEET OF PELICANS.—It is a pleasant sight to see a flock of pelicans fishing. A dozen or more are flying on heavy, flagging wing over sea, the long neck doubled on the back so that the beak seems to protrude from the breast. Suddenly, a ruffling of the water arrests their attention; and with wings half closed down each plunges with a resounding plash, and in an instant emerges to the surface with a fish. The beak is held aloft, a snap or two is made, the huge pouch is seen for a moment distended, then collapses as before; and heavily the bird rises to wing, and again beats over the surface with its fellows. It is worthy of observation that the pelican invariably, performs a somerset under the surface; for descending, as he always does, diagonally, not perpendicularly, the head emerges looking in the opposite direction to that in which it was looking before. When the morning appetite is sated, they sit calmly on the heaving surface, looking much like a miniature fleet. —*Gosse's Birds of Jamaica.*

A genuine negress,—not an Ethiopian,—has made her *debut* at the Theatre des Varieties, at Paris. Critics say that she promises to rival Jenny Lind.

PROPOSED STATUE TO LORD RUSSELL.—On Friday morning, a preliminary meeting of gentlemen and influential rate-payers was held in the parish of St. Andrew's, Holborn, for the purpose of taking into consideration the propriety of erecting a monument to the memory of Lord Russell, on the spot where he was beheaded, in Lincoln's-Inn-Fields, on the 21st of July, 1683.

Some of the London papers state it quite certain that Jenny Lind is to do the connubial at the end of the year.

BREAD *versus* BULLETS.—The Americans having nobly supplied food for the Irish, we shall look at their flag with increased respect. Their stripes shall be to us significant of a gridiron, and their stars of sugared buns—Glad are we to find that American subscriptions have been nobly acknowledged in the House of Commons. These thanks for bread will go far to keep bullets out of fashion. *The Indian Meal Book* is, to our mind, a much more delightful volume than any *History of the American War;* and the directions therein written for the composition of Hominy cakes and Slap-jacks, far better than any talk of red-coat tactics. Bombs have had their day; let us henceforth try buns; and wherever America have battered our ships, let her, for all time to come, batter our frying-pans. To paraphrase the pieman, "Brown Johnny-cakes is in—Congreve-rockets is out."—*Punch.*

SWITZERLAND.—On the 27th ult. at Berne, was installed the new "Swiss Popular Association," and its objects are avowed to be threefold—first, the expulsion of the Jesuits; second, the dissolution by main force of the Sonderbund or league of the seven cantons; and third, a revision of the federal compact. A Committee is to sit at Berne, charged with the execution of the decrees of this Association. The existence of such an Association in the presence of the Sonderbund is calculated to lead to a civil war in two ways—either by its own action, or by forcing the diet to carry its own decrees into execution.

The women of the Sonderbund cantons of Switzerland have formed themselves into a military body, amounting in number to 572. They carry muskets or carbines, have officers, passwords, and, in fact, a complete military organization.

ALL THE DIFFERENCE.—One of the grossest absurdities which characterize the American reports, is, that every American who falls in Mexico (although an intruder) is described as being murdered; while any Mexican, who may fall in the attempt to stay the progress of the enemy, is only killed. Every report that reaches us is marked with this egregious anomaly.—*Dumfries Courier.*

MAGNA CHARTA.—A tablet has been placed during the past week on one of the ruined pillars of the Abbey Church, Bury, in the grounds of Mr. Muskett, bearing the following inscription:—Near this spot, on the 20th November, A. D. 1215, Cardinal Langton and the Barons swore at St Edmund's Altar that they would obtain from King John the ratification of Magna Charta."

A VERY ROUNDABOUT WAY.—A Count T——, of Saint Amand, has excited great curiosity in his neighbourhood by determining to make by water a voyage to Paris, accompanied by his family and some friends. To effect this he will have to proceed by the rivers Scarpe, Escaut, and Oise, before reaching the Seine. It will, it is believed, take three or four months to arrive in the Seine, near the Tuileries, where the voyager intends to cast anchor. Count T—— has caused a boat to be fitted up with every accommodation, chambers, kitchen, &c.; and he has a large tent on board, to enable him and his companions to encamp on land, in any site that may attract their attention.—*Galignani.*

LOCAL AGENTS FOR THE STANDARD.

CYRUS M. BURLEIGH, Plainfield, Ct
CHARLES ATKINSON, Marion, Grant co. Ia
J. MILLER M'KIM, Philadelphia, Pa
AMARANCY PAINE, Providence, R I
PLINY SEXTON, Palmyra, "
J. C. HATHAWAY, Farmington, Ontario co. N Y
THOMAS McCLINTOCK, Waterloo,
SLOCOMB HOWLAND, Sherwood's Corners, Cayuga co N
L. STONE, Oberlin, Ohio,
ROBERT F. WALCUTT, Boston, Mass
JESSE HOLMES, New Lisbon, Columbiana co. Ohio
K. G. THOMAS, Marlborough, Stark co. Ohio
ISAAC LEWIS, Short Creek, Harrison co. Ohio
E. D. HUDSON, Springfield, Mass
JAMES A. BURR, Ludlowville, N. Y.
ROBERT C. MARSHALL, Hiram, Porage county,
VALENTINE NICHOLSON, Harveysburg, Warren county,
WILLIAM CRONK, Buffalo, N Y
GEORGE W. EASTON, Bridgewater, Mass,
DAVID K. COOK, Johnson's Creek, Niagara county N.
WILLIAM R. BLISS, Worcester, Mass.
A. H. BIGELOW, Concord, Mass,
L. G. THOMAS, West Winfield, N. Y.